

WILFULL
IMPENITENCY
THE GROSSEST
SELF-MURDER.

All they who are guilty of it,
apprehended, tried, and condemned
in these SERMONS.

Preached at *Rochford* in *Essex* not long
before his death, by that able, faithfull, and
laborious Minister of *Jesus Christ* *Mr William*
Fenner B. D. and made publique by one of
his unworthy fellow-labourers.

Prov. 1. 24, 25, 26. Because I have called, and ye have refused, I have
stretched out my hand, and no man regarded:

But ye have set at naught all my counsell, and would none of my reproof,
I will also laugh at your calamity, and mock when your fear cometh.

John 5. 40, 43. And ye will not come to me that ye might have life.
I am come in my Fathers Name, and ye receive me not; if another
shall come in his own name, him you will receive.

Velle meum Domine miseri ordiæ tale est de redeundo ad te,
quale est velle tuum de meâ ad te reversione. Gul. Paris. de
Rhetor. Div. c. 14.

Quid agit liberum arbitrium? Breviter respondeo, salvatur.

Bern. de Lib. Arb. & Gr.

Non re'le in causâ est, non posse prætenditur. Sen.

LONDON,
Printed for *John Rothwell* at the Signe of the Sunne
and Fountaine in *Pauls Church yard.* 1650.



To the right Honourable
ROBERT RICH, Baron of
Leez in Essex, and Earl of Warwick,
Abundance of Spirituall blessings in *Jesus Christ.*

Paul being upon a propheticall wing (for the Lord had poured This know also (saith he) there's the infallible certainty of it. upon him, not onely an Apostolicall, but a Propheticall spirit) doth foretell in the 2 Tim. 3. 1. That in the last daies perilous times shall come; those who are full of carnall self love and unthankfulnesse, will much increase the danger of this last age of the world (the Lord root up all such weeds out of our hearts.)

God hath I hope given Your Honour such a measure of love to the publique, and so active a spirit to doe good to others, as will help to lessen the danger of these evill times.

A 2

And

The Epistle

And I would be so *thankfull* for *favours* received, that I might not be ranked among this *dishonourable Catalogue* which here *Paul* sums up of *such as make bad times worse*.

It is your Honours *happinesse and advantage* (as it was once laid of the *Duke of Guise in France*, that he did put obligations upon all) that you can engage *very many*; and amongst the rest, I must ever acknowledge my selfe one, who in one of the *greatest turnings of my life*, by the good hand of God upon me in your *free consent and Noble bounty* have had so much comfort, in the *nearest and dearest relation*, that I never *envied any other*, but finde matter of *everlasting praises to God for his goodnesse to my selfe therein*. And being under so great obligations, when I can produce nothing of *my own worthy your acceptance*; I
take

Prov. 3. 10
11, 12, &c.

Dedicatory.

take leave to act the part of a *Midwife* to this happy *Birth* which may call your *Honour Father*, as will appeare by the *following Letter*, that it was *ultimitately intended* for your *spiritual advantage*; and it were now a kind of *sacriledge* to keepe that *holy issue* from you that is so much your *own*. It joyes the soules of me and many more of your praying servants, that they have so much *occasion to praise their God on your behalf*, for so many able and faithfull *Ministers of the Gospell* of the *first, second, and third magnitude*, that your *prudent, fatherly care* hath fixed, where you as *Patron*, have been *trusted*.

Oh the many *Chariots and Horse-* 2 King 13.
men of Israel, that your *Noble Fa-* 14.
ther and you have brought *trium-*
phantly into Essex (*herein you did*
happily Patrize) the Lord con-

The Epistle

tinue the like care to *build and re-
paire his house in these who survive
you from Generation to Generation,*
that so your House may still be
honourably supported.

*Vile Simp-
son. Eccl.
Histor. l 3.
cent. 10.*

*Ecclesiasticall Story speakes of
one Henricus Auceps, when he did
fight against the Hungarians, made
this vow to God, That if the Lord
would give him victory against his
Enemie, he would purge his Country
from Simony, which at this time
mightily abounded therein. We
want men of such an heroicall zealous
disposition in England.*

Oh that all Patrons were more
mindfull of their high trust; then
they would not so often betray
the soules of people by putting
off a friend &c. with a Living to
some *unworthy Chaplaine.* Doubt-
les there is many a *dammned creature
roaring in Hell,* cursing covetous
Patrons

Dedicatory.

Patrons as well as unfaithfull *Pastors*; For whose *Bloud* (in part at least) they must be *accountable* to the Father of *Spirits* and *Judge* of the quick and the dead. A most heavy reckoning, when the *sins* of so many *Congregations*, to which *Patrons* are necessary by sending ignorant and scandalous *Ministers* amongst them, are made theirs; whereas the least of their own *sins* unrepented of will sinke them eternally.

God who is faithfull, will not forget your labour and cost of love to the truly Reverend man of God *Master Hooker* (who is now singing *Hallelujahs* in *Heavenly Mansions*) when he was persecuted by the * *Archi-flamen* of *Canterbury*. He will pay abundantly for the protecting and nursing his *Children*, Heb. 6. 10.

I know not how better to ex-

A 4

presse

Note.

* There are many of great reading, who will undertake to make it appear that as *Heathinish* feasts *Bacchanalia* & *Sarurnalia*, &c. were turned into *Christmas* and such other feasts, hoping thereby to win *hearts* to *Christ*; so were *Archi-flamens* & *Flamines* changed into *Arch-bishops* and *prelates* out of a good intention.

The Epistle

*presse my deep sence of your most
reall favour (the comfort whereof
I dai'y enjoy) then by taking the
humble boldnesse to beleech your
Honour to adde one thing more;
which indeed is, the unum necessa-
rium, whereby you will gaine that
better part which shall not be taken*

Luk. 10. 42 from you; Namely, that you would

*Rev. 1. 10. study and pray that you may walke
& 2. 1. in the light and heat of that glorious
Gospell constellation (for Ministers*

** So ac-
knowledg-
ed by the
Translators
in the con-
tents of
the second
Chapter of
the Reve-
lation.*

*They, it
seems did
not think
these An-
gels to be
Prelates.
Qui nescit
orare discat
navigare.
Jonah 1. 5.*

are Starres, and the Angels of the
Churches) which you have endea-
voured to fix in Your Orbe. Your
Honour hath been so often at Sea,
and there beholding the wonders
of God in the deep, have been taught
to wrestle with him for mercy. It is
an old saying, he that would learne
to pray let him goe to Sea. Besiege
Heaven with your unwearied im-
portunities, that the Arke of the
Gospell*

Dedicatory.

Gospell, which you have provided
for thousands may be your owne
everlasting Sanctuary. And that
you feasting upon their dainties,
may be fat and flourishing in your
last daies; standing stedfast in these
shaking times, and immoveable, kee-
ping Faith and a good conscienee, Phi. 2. 9. 14
(which too many having put away 1 Tim. 1. 19
concerning Faith, have made Ship-
wrack) more and more aboun- 1 Cor. 15.
last.
ding in the Worke of the Lord, for-
asmuch as you know your labour is
not in vaine in the Lord,

This through the grace of Christ,
shall be the earnest prayer of
him who is,

My Lord,

Your Honours most obliged servant,

THOMAS HILL.



The Right Worshipfull my much
Honoured friend,
Sir NATHANIEL RICH.

I Have been often thinking what to send to you;
at last this Theme which I have lately treated of
in the Pulpit came into my mind; its of infinite
use and necessity, and a truth little examined, con-
sidered or layed to heart, yet marvellous necessary for
humiliation to all the children of God, and of great
weight for the making the world guiltlesse before
God. I had thought to have sent it to my Lord of
Warwick for his subciseive houres; and if you judge
it profitable, after your perusall of it, to commit it
unto him from me, you shall doe well. I am sorry to
beare of such a Worthies sicknesse or weaknesse. Now
^{2 Kin. 13. 14} Elifha the man of God was fallen sick; the very words
are able to strike through. The Lord lend you health
and strength, and peace, and comfort and joy; it is
not onely matter of courtesie to pray for such as you
are, but of debt, and our very necessities and duties
call for it, and mine more especially. The Lord be
mercifull to me, and to many in raising you up, and
make you plenus dierum, and serus in coelum re-
dire; that's all the hurt that I wish you; And so I
commend you to the word of his power that is able to
keep you, and rest

Yours in the Lord Jesus,

WILLIAM FENNER.



To the Christian Reader, who
desireth to hold fast the form of sound
words in faith and love, which is in
Christ Jesus, and to advance Free-
Grace above Free-will.



*Most admirably wise and father-
ly hath been the Lords care of
his Churches in all ages; and
when there were false Pro-
phets under the old Testament, the Lord
had his Jeremiahs to confute them, whom* Iere. 1. 18.
*he made a defenced City, an Iron pillar,
and brazen wals against all opposition.
When the devill stirred. Hymeneus,
Phi'etus and others, to undermine the
truths of the Gospel in the times of the
new Testament; the Lord raised and ac-
complished his Pauls to confound them also.
You shall finde when the Churches of
Christ are in a wilderdesse condition, and* 1 Tim. 5.
20.
*the Serpent casts out of his mouth wa-
ters as a floud after the woman, that is
multitudes of unsound and Hereticall* Rev. 12. 15
opinions, the earth helped the woman, and 16
opened her mouth, and swallowed the See learned
floud which the Dragon cast out of his Mr. Mead in
mouth: that is, Jesus Christ had those his excel-
lent Book
here on the
place.

To the Christian Reader.

here that did encounter and overthrow all false Doctrine, with which the devill by his agents endeavoured to poyson and destroy the Churches. Besides the foure generall Councils, namely, that of Nice, when Arrius a Presbyter of Alexandria denying that the Sonne of God was consubstantiall with the Father, and that there was a time when he was not, was confuted, and truth obtained a victory there, God stirring up many learned men to oppose him.

1 About
A.D. 330.
under Con-
stantine
the great,
vixn.

And in the second, that of Constanti-
nople, when there was a Macedonius who
called the Holy Ghost a creature, many
were able by the power of truth to confound
him.

2 About
A.D. 383
under The-
odosius.

About A.
D. 490.
under The-
odosius the
second, not
Dionysius,
but Xeno-
n.

About A.
D. 456.
under
Martianus,
Calcedon.

And the third, when a Nestorius who de-
nyed that the Virgin Mary could be called
the mother of God, providence ordered it so
that then a councell of learned Bishops and
Elders at Ephesus, should blast that opi-
nion. And when an Euriches (who in a
different way from Nestorius, who denyed
the personall Union of two Natures in
Christ) would have the immensity of the
Divine nature in Christ, that there was
onely the Divine nature in him, another
councell at Calcedon overthrew him.

Cent. 3.

God had variety of champions to contest
with the most subtil and prevailing adver-
saries;

To the Christian Reader.

series; from hand to hand: particularly when there was Manes & Manichæi who rejected the old Testament, and affirmed that man fell not by voluntary defection, but of necessity, because mans body was made of the prince of darknesse (wherewith Austin was leavened before his conversion) The Lord had Chrysostome and others to hinder the spreading and prevailing of it.

When there was an Arrius, who denied the Divinity of Christ, there should be an Athanasius raised to overthrow him.

Cent. 4.

When a Macedonius to oppose the Holy Ghost, then a Basil to break him.

Cent. 4.

When a Pelagius to advance Free-will into the Throne of Free-grace, then God would raise up an Austine, (that great light of the Church in his time) to depose that, and to restore this to its crown and dignity.

Dampsterus
ex Walslida
refert eodem
die quo ille
in Anglia
natus, tene-
bras errorū
iōi mundo
effudit, sum-
um Ecclesie

This Pelagius was born in Britaine the same day that Austin in Affrick; he was the first presumptuous advancer of the pride of Free-will. He did not think the grace of God to be necessary for the helping of Free-will, for good things in every act. This was condemned in the councill of Carthage, wherein indeed to save himself he did equivocate in the word grace, acknowledging a Note.

lumen Au-
gustinum
in Africa
emicuisse.
About A.
D. 418.

naturall

To the Christian Reader.

*Damnata
antiquam
nata Armi-
nii opinio.*

naturall, an exciting, and after conversi. n
an assisting grace. This Doctrine was like-
wise condemned in the Synod of Palesti-
na, 1200 yeers ago, and therein Arminia-
nism kild before it was born by the strength
of that place. 2 Tim. 1. 9.

This Pelagius had his Scholers, Julia-
nus and Cælestinus. Jesus Christ would
not then leave Austin without some Disci-
ples to conflict with those (as Chrysostome
had his Oecumenius, and Theophylact
his Pedissequi, his followers) so was there
a Prosper, and Hilary Arelatenfis, to
encounter the old Massilians, and Semi-
pelagians in France.

*Vide lear-
ned Arch-
Bi. Ushers
most excel-
lent dis-
course of
free wil, in
his answer
to the Je-
suits chal-
lenge.*

*About A.
D. 529.*

And when there was a Faustus Regien-
fis (a most subtil adversary) a Bishop who
did closely defend Pelagianism in two Books
of Free-will; The Church should have a Ful-
gentius, and Petrus Diaconus, and others
to oppose him. Yea sentence was then given
against Pelagius and Semi-pelagians, in
the councill of Orange. In the generall,
that their opinions touching free-wil and
free-grace, were not agreeable to the
Catholique faith.

Further, about the yeer 850 one Johán-
nes Scotus (not he which wrote upon the
Sentences, with so much opposition against
Thomas Aquinas, but another) wrote a
Book

To the Christian Reader.

Book against Predestination, which the Church of Leyden confuted with a godly and learned book.

When Godescalcus a man of the Low-Countries is reckoned in the number of this age, about the yeer of our Lord 849. because he spake of Predestination perilously, to wit, That those who were predestinated to life by the decree of Gods predestination, were forced to do well: and those who were predestinated to condemnation, were forced by the decree of God to do evill, was resisted by Hincmarus and other learned men.

This infectious error Pelagianisme spread into England, where it was apt to take the deeper rooting, because Pelagius himselfe by birth was a Brittain: But the Lord raised learned Bradwardine, Archbishop of Canterbury and some others to appear in the cause of God & of free-grace, and to fortifie the Churches against all Pelagians, whom Augustin calls Inimicos gratiæ dei; and Fulgentius, Vasa iræ dei.

*Afterwards the subtilty of the Serpent insinuated himself into the Garden of the Church by the wit and learning of Faustus Socinus (another Infustus Faustus in Poland;) They who have opportunity to consult Socinus books de Ministerio, and
the*

To the Christian Reader.

the Catechismus Cracoviensis (a most subtil and dangerous book) shall find there the seeds of Arminianism, their Helena, there to be conceived (however Molina and other Popish Authours contend as once the seven Cities did whose Homer was) their Media Scientia. They will grant a Divina Præscientia, but deny decretum Divinum to passe upon all things, leaving the will to it selfe to produce its own acts, which indeed is no lesse then a degree of Atheisme, setting up the second cause into the Throne of the first. Herein, and in diverse other things the Arminians doe tread in their steps, as will appeare to those who examine Peltzius his book, the Harmony of the Socinian and Arminians Doctrin. I wish that book were in English; it would make many blush now adaies to see how incogitantly (I hope that is the worst in many) they have runne themselves into the Tents of Socinians and Arminians, and know not now how honourably to retreat.

Peltzius
his har-
mony of
Socin. and
Armin.
Note.

*About the yeere 1570. when Petrus Baro a French man, had infected Cambridge with that disease from France, (you see spirituall as well as bodily evils have come from France) and one Mr. Barret, who acted concurrently with him : but
then*

Vide Mr.
Prins Anti-
armin.

To the Christian Reader.

*then God giving the Heads of Colledges with the Vicechancellor a prudent zeal to oppose it, they sent up Dr. Tindall and Dr. Whitaker, to complaine to Arch-bishop Whitgift, which begot that Usefull Book of Articuli Lambethani. **

* Sonne after this journie Dr. Whitakers blessed soul returned to her eternall rest, having not long before in an admirable *concio ad clerum*, (rightly called his *Cygnus Cantio*) discovered and confuted the chiefe points of Arminianisme therein. † Pelagianisme oft called *Heresis* Vide D. Featles preface to his *Pelag. Red. Vide Ames. cal. Consc. Junius & Perkins*. Who both in an year.

*The Leaven came then into the Netherlands, and (as learned King James saith) Arminius was the first that infected Leyden with the Pelagian Heresie * He was a strong, and clear parted man; and as it is said of Origen, Ubi bene, nemo melius: ubi male nemo pejus so there are some excellent discourses in his Works, and others as desperately opposite to the Covenant of Grace, shattering all the links of the golden chaine of our salvation, which is the great evill of Arminianisme. From a young student, Junius praesaged of him, that he would be a very usefull, or most pernicious instrument in the Church of Christ. By this Junius (when the Lord had converted him from Atheisme, by reading the beginning of the first Chapter of the Gospell of Iohn, wherein he saw such majesty, that he thought that the Lord did therein, detonare ab alto) the Lord gave a soveraign antidote to his Church in those parts, against the infection of Arminianisme. As about the same time, by*

To the Christian Reader.

Note.

that glorious light, Mr Perkins, in England, whom the Lord made a Malleus both of Papists and Arminians, and by more cleare & condescending discoveries of Christ, made the deep mysteries of speculative, & the heavenly secrets of practicall Divinity, to meet in the Pulpit; and all this in a little time; (for hee lived but about 44 Yeares, being borne (ni fallor) in the first, and dyed in the last of Queen Elizabeths reigne. Oh how much did he in a little time?)

But still the Devill will be casting weeds into Christs garden, picking up those that have been rooted out, and throwing them over the wall againe.

Now he made use of Barnevill in Holland, to bring Religion to serve State purposes, and so carried on the Arminian designe there. These differences about the power of Free-will, and such things as hang upon that (for there is the primum movens) now came to be reduced to five Articles, which begate the conference at Hage, betwixt both parties; which is reported both by Brandius, and Bertius.

As the
name Pro-
testants
gi. en first
to the prin-
ces free.

About this time came up the name of Remonstrants, as the name Protestant had formerly. Whereupon Dr Ames (once Fellow of Christs Colledge in Cambridge,

but

To the Christian Reader.

but in Dr Charyes time then Master of that place, it grew too hot for him, hee not complying with the present Ceremonies, and having Preached a Sermon at the University Church against playing at Cards which would not then be born) was by the disposing hand of Divine Providence carried into those parts, where (as the Austine of that time and place) he did grapple with all the Patrons of Freemill. And as an Appendix to that conference at Hage, (as it is set forth by Brandius) writ that most excellent book of his Coronis. But still Arminius his disciples acted to their utmost; Bertius, Grevinconius, and others so distracted those Churches, that there was a necessity of calling a Synod, which God gave them as a happy remedy, An.Dom. 1618.

Cities of Germanie that sought Reformation in the Diet at Spiro, A. D. 1529. & from them passed to us and other Countries where it was effected.

Synod of Dort, A. D. 1618.

Ok the unwearied activity of adversaries to the cause of Christ (which should make others blush to move so heavily in asserting the Doctrine of Free-grace) before we could understand what the Anti-remonstrants in the Synod at Dort fully intended, we had from the Remonstrants Acta Synodalia, a Book indeed that required an Ames to answer it (which he hath done most learnedly, where you have Magnum in Parvo, a great soule in a little body, a great deale of forme in a little matter (as

To the Christian Reader.

in his Bellarminus enervatus) that being done by the Fraternity with concurrent in-deavours and quintessence of the best wits amongst the Remonstrants,

About the yeare 1627. Mr. Montague a man of great learning, and being backed by the then potent D. of Buckingham, opened his Arminian (and I had almost said Popish) pack, when the Lord used Bishop Carleton, Doctor Featly, Doctor Preston, and others, as happy Instruments to discover his adulterate wares.

*Lately there sprung up a new broode of such as did assert Arminianisme, as Dutch Tompson fellow of Clare-Hall, Mr. Will. Chappel fellow of Christs Coll. (as the many Pupills that were Arminianiz. under his tuition (whether by him or no, he best knows) but men are more confirmed in their suspition hereof, since they heard of his answerable actings in the University in Irel. but still as in Oxford, when there was any danger of spreading Armi. whether in Acts, Books, or Sermons, they had there Robert Abbot, Twisse, Prideaux, & other works to suppress them; So in Cambridge God gave us lately Davenant & Ward, who did victoriously enter the lists with the most confident adversaries of Freegrace. And that bitter weeds could never take deep rooting in any
of*

To the Christian Reader.

of these three kingd. and thrive very fruit-
fully; There was in Ireland a most learned
Arch-Bishop Usher to crush it there, And a
mighty man in these Controversies, Doctor
Twisse (another Austine) to suppress it in
England. As learned & industrious M. Ru-
therford and others have done their parts
successefully in Scotland. But alas Armini-
us now appears amongst us not so much in
the Schooles and Pulpits, as in popular
meetings.

Who were
after a prime
magnitudi-
nu.

For as Zanchius complained with much
regret of the Sulteran Ubiquitaries, that
he found them ubique, every where to vex
and molest him, so may we grieve, (O that we
could with brokennesse of heart bewaile it)
that our Universalists, are almost univer-
sally spread amongst us; It is gotten into
our Netherlands, much into the fennish &
moorish parts of this kingdom, yea amongst
many people that love Iesus Christ, & there-
fore entertaine it, as conceiving it most for
his Honour (the more are they to be pittied,
and to be instructed with a spirit of meeke-
nesse; shew them by Scripture evidence this
is not Gods way of advancing Christ, and
you recover them) it is now in popular
hands, we need such worthies as the
Author of this following Treatise (bles-
sed be the Father of mercy, the Foun-
taine

2 Tim. 2.
24.

To the Christian Reader.

taine of every good and perfect gift, for his
and many others fruitfull labours) who may
condescend to parley with poor Christians
at their Tables, in their shops, to follow
them at the plow (as Reverend Mr. Green-
ham was wont to do) endeavouring to recti-
fie and reduce them.

προλογισ
non
ἀντιλογισ

He knew how to deale wisely with subtile
adversaries, that he might have the more
advantage against them; grants them as
much as he could with consistency to his
own principles, that so he might the more
easily confound theirs; onely you will be so
candid as to consider that herein he speaks
ad populum; And therefore as the anci-
ent Fathers, often useth the liberty of spea-
king like a Preacher rather then as a Doctor
of the Chaire.

Jer. 17 9.

Notes

I reckon this a very strong argument to
confute the power of Freewill to any spi-
rituall action in a gracious manner, the
wofull experience of mine own wretched
heart, being naturally so desperately wic-
ked, opposite to any spirituall good; But this
will not convince others (onely by the way
I would know how it comes to passe, if Ar-
minius Doctrine be true, that we have
Freewill, to choose that which is truly
good, why Arminians are not all very
good men? Will not this be an aggravati-

To the Christian Reader.

on against them at the dreadfull day of judgement ?

Therefore the Lord is most admirably Eccles. 12. 11.
grations in giving us such Masters of the
Assemblies to fasten such Scripture truths
as may hold us fast and close under the
Covenant of Grace.

He was a blessing to the Colledge where
he was fellow of Pembroke Hall in Cam-
bridge (which hath been a fruitfull nurcery
to this Church, and an ornament to the U- Ioh. 5. 35.
niversity) and after a burning and shin-
ing light in Staffordshire ; He delighted
much in preaching in an Evangelicall
way, from place to place, as pittying many
poor pining seduced soules under blinde
and superstitious Ministers. The Lord fill
their hearts, with compassion to them, who
have power in their hands to supply them,
that so millions do not perish for want of
vision.

Afterwards the noble Earl of Warwick
fixed him at Rochford in Essex, where he
did speak & do great things to the honor
of Free Grace ; He lived there more by a-
cting vigorously to his great Lord and
Master Jesus Christ, in a few years, then
most of us his Brethren do in many.

It is not
 enough
 loqui magna
 unless we
 do magna
 vivere a
 E. f.

O that we who are left behinde in these
conflicting times, could more punctually and
closely

To the Christian Reader.

closely follow his example ; It is not studying the groundlesse fopperies of Popery, nor the immersing our minds wholly into some dry disputes concerning some externalls and formes about Religion, (as too many do now a dayes being engaged in a party) that will spiritualize us or our hearts so much as Studying and Preaching over the Covenant of Grace; The mysteries and heavenly secrets of the Gospell rightly opened and wisely applyed, will by Gods blessing breed a Gospell spirit in thee, leave a gracious tincture upon the spirits of Teachers and Hearers; whereas possibly for want of this, there may be a legall tartnell and severity in the Spirits and Tongues of able and good men.

The gracious and powerfull Lord who onely teacheth to profit, annoynt all his Saints with that holy unction that they may be able to discern of things that differ, clearly to distinguish betwixt truth and error. And that he may to this and other happy purposes, blesse abundantly this savourly acute and solid Treatise, shall be the earnest Prayer of him,

Who is thine in and for
the Lord Iesus.

THOMAS HILL.



A Table of the Contents.

THe reason why the wicked doe not repent nor come out of their sins, is not because they cannot (though they cannot) but because they will not, 1 Doct. Page 8.

7 Demonstrations to prove it.

1 Demon.

The wicked think they have power to repent, but will not do according to their thoughts, ibid.

They will not try whether they can repent or no, p.9 2

They refuse the help which God offers them, p.10 3

They will not use the power which God hath given them, p.11 4

They grow worse by the meanes afforded them, p.13 5

Their cannot is voluntary, p.14 6

They are content with their cannot, p.15 7

The first ground of the Doctrine.

Every man can do more good then he doth, and shun more evil then he doth, 1 Ground. p.17

This appears by these following considerations.

If a man can do no more then he doth ; nothing can bindes him, but his will, 1 Consid. ibid.

If a man can do no more then he does, and yet will not, he must needs voluntarily binder himself from doing that which he cannot, p. 18 2 3

If a man will not do that he can, neither will hee that which he cannot, if he could, p.19 3

If a man will not do that he can, can or cannot, 4 all

The Table.

- p. 20
- all is one to him, all sticks at his will.
- 5 If a man will not doe that which he can, this will
make a mans conscience when it comes to speake
in seber sadnesse, thanke himselfe for his perishing.
p. 21
- 4
- 1 Argu. Arguments to prove the first ground, p. 22
Because God doth complaine against the wicked for
the voluntary doing no more good then they doe,
ibid.
- 2 Because otherwise there were no room for praise, nor
dispraise, p. 23
- 3 Because there would be no reome for the Sword of the
Magistrate, p. 24
- 4 Because though a carnall man cannot put off the old
man, yet it is not his nature to commit this sinne at
this time and in this manner, ibid.
- 5 A wicked man can do more good, &c. Because a
godly regenerate man may avoide more sinne then
he doth, p. 25
- The ground further proved by Particulars.
- 1 Part. The will hath dominion over all the outward acts of
the members, p. 26
- 2 Part. Every man hath naturall affections in him by
which he may doe more then he doth, and shun
more evill then he doth, p. 27
- 3 God hath given to every man naturall counsell, and
naturall Reason and Prudence, p. 30
- 4 That is first in order which is naturall, and after-
wards that which is spirituall, and if a man stick
there, he sticks at a will-not, p. 31
- The second Ground.
- 2 Ground. Every wicked man is slothfull and negligent,
p. 34
Five

The Table.

Five demonstrations to prove it.

Every wicked man doth imagine more cannots, then 1 Demon.
then there be, p. 35

He makes every little difficulty a cannot, when as 2
nothing but an impossibility is a cannot, p. 36

A slothfull man turns his very abilities into cannots 3
p. 37

He doth voluntarily naile himself unto cannots, p. 38 4

He putteth forth by halves that power which he hath, 5
p. 39

There is more in a wicked man then by reason of Conclufi.
suggifnesse he putteth forth, p. 40

Six Arguments to prove this.

It is a signe it is in him, p. 40

Because when God doth convert a finner, he doth 1 Argu.
not put in new powers and faculties into the soule,
ibid.

Because hee can shew as great power otherwise, 2
p. 41

Because he can shew it too when he list, p. 42 3

Because the rod is able to whip it out of him, p. 43 4

Because he can do an hundred times more when he is
pleased, p. 44 5

Because he will shew it in Hell, viz. That it was in
him to do more then he did, p. 45 6

A wicked man will not set himselfe to use all the 3 Ground.
means that he may, p. 49

A wicked man may use the means that God appoin- Demonst.
ted as meanes, p. 52

Because 'tis the very nature of means to come between 1 Argu.
ones can and his cannot, ibid.

Because God doth not exhort men like a company of 2
stocks and stones, but as men that are edifiable by
his words, p. 53

Be.

To the Reader.

- 3 Because Gods anger is very reasonable, p.54.
 4 Because Gods offer of his kingdome to the wicked is
 5 serious, p.55
Conclusi. Because Gods reproofs are very equall, p.56
 His condemnation must be wilfull, that will not use
 all the meanes, p.57

Proved by three Arguments.

- 1 God will not help that man by a miracle to goe that
 hath Legs to go, and will not, ibid.
 2 God will not bate a farthing of the price he sets thee
 at, p.59
 3 God will never be brought out of his walk to shew
 thee any mercy, or give thee any grace. p.60
Conclusi. Gods Kingdom cannot be obtained without a dili-
 gent use of the meanes, p.36

Reasons of it.

- 1 *Reas.* Because heaven is an end, and an end can never be
 gotten without meanes, ibid.
 2 God hath annexed it to the meanes, ibid.
 3 Every soule must give an account before God how he
 hath used the meanes, p.63
 4 God will not set up another doore into heaven for any
 man in the world, ibid.

Further proofes, and encouragements to
 use the meanes.

- 1 Some of the meanes that God hath appointed, you
 may do them without labour, p.64
 2 Some of the meanes that God hath appointed are ea-
 sier then them, ibid.
 3 Some of the meanes are easier yet, ibid.
 4 Some of the meanes of grace, its harder to omit them
 then to use them, p.65
 5 Some of the meanes of grace, be they hard, yet they are
 but hard, they are not impossible for you to use, p. 65
 Ob-

The Table.

Objections.

The first Objections drawn from the Scriptures 1 Object.
which say thee cannot,

The Scripture Speaks of five cannots, 1. Of a naturall Answ.
cannot 2. Of a deliberate cannot, 3. Of a judicall
cannot. 4. Of a compounded cannot, 5. of a bumbling
cannot.

Thou wouldest (as thou pretendest) but thou canst not. 2 Object.

Perhaps its the will of thy conscience, and not the will Answ.

of thy heart. 2. May be its a copulative will, Re-
pentance and some lust, godlines and some lust. 3.

May be thou hast a woulding will, this is no will
but onely a velleity, 4. May be thou hast a generall
Metaphysicall wil; but to come to particulars, there
thou wilt not. 5. Thou hast no true will, because if
thou didst will, thou couldst. p.71

Thou desirest to do it, but art not able.

Who can tell best what is in thee, God or thine owne 3 Object.
heart? Answ.

But the reason of this mistake is, 1. Thou hast puta-
tive or thinking desires, thou think'st thou desirest.

2. Thou hast ignorant desires, 3. Thou hast wander-
ing desires, and therefore thou art mistaken, p.77

Thou resolvest and hast good purposes but oh thou
canst not performe them. p.79

These purposes thou speakest of are only willings for Answ.

the future. 1 Because its only to shuffle of the willing
for the present, 2. This will for hereafter is no will,
because its goes without Gods. 2. It is no will, be-
cause thou shalt misse those suppositions that thou
willest upon.

First, thou supposest thou shalt have fewer temptati-
ons hereafter, 2. Thou supposest thou shalt be sitter
hereafter. 3. Thy will for hereafter is no will but a
mockery. Thun

To the Reader.

5 Object. *Thou labourest to serve God and to be saved.*

Answ. *Is it this labour for grace and heaven, when thou labourest so idely? wherefore thy impenitency is wilful, thy damnation wilfull, and thy ruine wilfull* p.81

Hence also it followes, 1. That your destruction is from self, 2. Your destruction is just, 3. Your destruction is inexcusable. 4. Your destruction is unavoidable, 5. Your destruction is pittilesse, 6. Your destruction is grievous, p.81

Application.

Use 1. *Thou canst never be humble unlesse thou believe this truth; a man is never humbled as long as he excuses*

Of In-struction. *himselfe.* Now p.84

1 Excuse. *First, thou excuseth thy selfe for all Transgressions. besides originall,* ibid.

2 Excuse. *Now thou excuseth thy selfe from originall sinne too; Lord I would be without sin, but I cannot,* p.85

3 Excuse. *Nay thou excuseth thy selfe for every sin : thou takest all thy sins to be nothing but infirmities,* p.86

4 Excuse. *Nay thou commendest thyselfe more then God,* p.87

5 Excuse. *Nay thou canst not so much as pray to God for a will: thou art so proud that thou conceivest thou hast that already,* p.88

6 Excuse. *Nay thou layst all the blame upon God,* p.89

1 Demon. *First, because you cast the blame upon nature, its my nature, and I cannot,* ibid.

2 Demon. *Secondly, thou dost cast the blame upon temptations, Its my hard hap to fall upon temptations,* p.90

3 Demon. *Thirdly, thou layest the blame upon the Times, the times are very bad,* p.91

4 Demon. *Fourthly, thou layest the blame upon this Commandment. If it were any Commandement but this, I would do it,* ibid.

5 Demon. *Fifthly, thou layest the blame upon ill fortune, and bad*

To the Reader.

bad luck,

p. 92

Nay, fixibly thou findest fault with all Gods proceedings,

p. 94

This discovers the deceitfulnesse of thy heart,

p. 95 2 Use

First, thou wouldst very faine, if God would enable thee: but thy heart does but here lie unto God, *ibid.*

Secondly, hereby thou dodgest with God, and temptest the Lord,

p. 96

Thirdly, hereby thou shufflest off the word, when thou hast heard it,

ibid.

This point calls for great humiliation; for

Use 3.

1 Here lies especially the pride of the heart, not in mens cannots, but their will nots,

ibid.

2 Here lies especially the hardning of the heart,

p. 98

3 Here lies especially the stubbornnes of the heart, *ib.*

4 Here lies the greatest despisings of the Commandments of God,

p. 99 Use 4.

To quicken the thankfulness of the godly,

ibid. Use 5.

A seasonable Item to all Rebellious spirits,

p. 100 1 Confid.

1 Is it not enough that thou hast willingly fallen in Adam, but thou must willingly stand out again? *101*

2 Consider the very Saints of God that have not bafte so many will-nots as you, that stick more truly at a cannot,

2 Confid. *ib.*

3 Consider the more shamefull ones sin is, the more reason to be humbled,

p. 102

Nay fourthly, consider there's no great shame then to make away ones self,

4 Confid. *ib.*

5 Consider if you would but vex your own soule with this serious consideration, it would make you kick your lusts under foot,

p. 103

The danger of base Pleas and Pretences.

1 This same pleading is the cause why you are lazy and idle in the use of the meanes, viz. because you suffer

The Table.

- suffer your hearts to plead, ob we cannot do it,* p. 104
- 2 *This same pleading briags up an evill report up-
on piety and godlinesse,* p. 105
3. *This same pleading is a murmuring against God
q d. why does God give me such commandements
that I cannot observe,* ibid.
4. *This is the samst excuse of all excuses,* p. 107
*Nay sifibly, here lies the reason why Divines say that
the conversion of a sinner is an harder work then the
creation of heaven and earth, first because,* p. 108
- 1 Reas. *Here is the same difficulty that was in creation, for
God makes a Convert of nothing,* ib.
- 2 *As there was nothing praexistent in the creation to
help, so there was nothing to resist, but here is
something to resist, the will it resisteth,* ib.
- The danger of sticking at a will-not is
further cleared.*
1. *If you will not, Gods Ministers have discharged
their duties, and have left your blood on your own
hands,* p. 100
2. *If you will not, the Gospel hath delivered its errand,
ye are guilty of your own everlasting perdition,* p. 111
*Nay thirdly, if you will not, The blood of Iesus Christ
hath done that it came for,* p. 112
4. *If you will not murder your own soules,* ib.
- Use. *A seasonable Item to the redeemed of the Lord, that
they take heed of wil-nots, for* p. 114
1. *We never sin against Gospel, but only upon wil-
nots,* p. 115
2. *We never despise God, but only upon wil-nots,* ib.
3. *Conscience can never condemn us, but onely upon
will nots,* p. 116.
4. *God can never be angry with us, but only upon
wil-nots.* ibid.

The end of the Table.



WILFULL
IMPENITENCY
THE GROSSEST
SELF-MURDER.

Ezech. 18. 31, 32.

*For why will ye die, O ye house of
Israel?*



He wicked in this Chapter dispute
against God; the Fathers have eaten
sower Grapes, and the childrens teeth
are set on edge. Our Fathers have sin-
ned, and we are punished; a common
Text.

cavill in every naturall mans heart, when its
urged. Adam fell, and his poor posterity smart
for it; if God will needs damne us he may, we
have no power for to help it, for who hath
resisted his will? this is mans Syllogisme. God who
might send man to hell for answer, answers
calmly.

1. By *abjuration*, as *J live* sayth the Lord, ye
shall not have occasion to use this proverbe any
more as *Israel*. v. 3.

2. By an *assertion*, the *soule that sinneth it shall
dye*, v. 4. no soule shall dye but only the same that
doth sin.

3. By *explication of himselfe*, if a man do that
which is right, he shall live, vers. 5, 6. if he have
bin never so wicked, yet if he returned he shall
not dye, v. 21.

B

4. By

4. By appealing to their consciences; have I any pleasure at all that the wicked should dye faith the Lord? and not that he should returne and live? vers. 23. have I any pleasure? I appeale to all your consciences, have I any pleasure at all that the wicked should dye?

5. By retorting; heare now O house of Iſrael, is not my way equall? or are not your wayes rather unequal? v. 25.

6. By a conclusion; therefore I will judge you O house of Iſrael, every one according to his wayes, vers. 30.

7. By a finall decision of the whole contraversion; repent and turne your selves, &c. so iniquity shall not be your ruine; cast away from you all, &c. for why will ye die, &c.

Where we have these foure things.

1. God disclaimes all cause of their damnation from his secret will. I have no pleasure in the death of him that dyeth.

Foure
things very
observable.

2. He removes all cause of the destruction from his revealed will; repent and turn your selves, &c. so iniquity shall not be your ruine; cast away, &c.

3. He disavowes all cause of their destruction from his permissive will, as though that were guilty, accessary to it; they can have no colour why they are not wrought upon; make you a new heart and a new spirit: Make the fault lie not at his dore, no it lies at your dore, make you a new heart.

4. He casts all the cause of their destruction upon their own rebellious wills. Why will ye dye O house of Iſrael?

1. What

1. What is the cause yee live in your sinnes, and die and perish in your sinnes? is it because I am *not mercifull*? you know I am gracious and full of mercy and ready to forgive; why then *why will ye die O house of Israel*.

2. Is it because I am swift to revenge? you know I am *slow to anger*, and give you a warning before I consume you; why then *wil ye die O house of Israel*? Israels perdition not from God; but from it selfe.

3. Is it because I will destroy you for *Abas* or *Manasses*, or *Zedekiabs*, or *Adams* sinne *quasi canis peccatum sui dependeret*? you know that if the son walke not in the fathers sinne, I use to receive him, you can beare me witnesse; I call you to a new covenant, why then *wil ye die O house of Israel*.

4. Is it because ye have no Saviour? you know that the *Lambe of God Christ Iesus was slaine for you from the beginning of the World*, that you may be *saved upon faith*. Rev. 13. 8. Ioh. 3. 16.

5. It is because ye have no power? ye know I offer you *grace and power*, and ye will not have it; *why then will ye die, &c.*

6. Some Authors alleadge five *why's* more, why will ye, &c. Is it for this cause, or that cause, or that? or what cause is it? no cause on Gods side, no, ye may *thanke your own wils* if you perish; this, this only *accuseth* you, you *wil not* be ruled: you are *carelesse* of God, Christ, grace, and you *will be so*, ye are vaine and carnall and obstinate. and ye *will bee so*; woe unto thee O *Ierusalem*; wilt thou not be made cleane? when shall it once be? Jer. 13. 27. he does not say woe unto thee *Ierusalem*, *canst thou not be made cleane*? Id uinum vos accusat. re spiciet non vultis.

but *wilt* thou not be made clean.

Presuppositions not to be mistaken.

1. *Presuppo-
sition not to
be mistaken.*

*Licet aliquis
cum possit
gratiam ad
pisci qui
reprobatur a
deo; tamen
quod in hoc
vel illud
peccatum
labatur ex
ejus libero
arbitrio con-
sistit, unde
et merito sibi
in culpam
imputatur.
Arg. par. 1.
qu. 13.
Art. 3. resp.
ad Arg.
tertium.*

1. Its true that a *wicked man cannot repent, nor be converted of himselfe*; but this cannot only do's not hinder him; if a wicked mans *cannot only did hinder him*, he might excuse himself before the *tribunall of Christ*, Lord thou knowest I did my best. I would have bin ruled by thy word, but I could not; I would have bin *bumbled* and reformed better then I was, but I could not, If a wicked mans *cannot did hinder him* he might excuse himselfe thus. But alas he is not able to say thus without *peremptory lying*. Lord, i could not chuse but do wickedly, I acted most wretchedly, but I could not otherwise chuse (though it was not in thy power not to be born in originall sinne) yet who necessitated thee to commit such grosse actuell sins.) In Prov. 1.29. *they bated knowledge, they did not chuse the feare of the Lord*. They did not use any *liberty of will* to choose that which was good. What, was it because they *could not*? no, for albeit they could not yet that was not the cause. No they would none of my counsell, *they despised all my reproofe*, v. 30. Marke, the reason, why they did not choose, was not because they could not *choose*, but because they would not.

2. *Presup.*

Its true God doth not give them *power to believe*, and to be renewed; but can they say though I *would seriously*, God would not? were they able to say thus though I *desired it heartily*, God would not give me grace, then they had some

colour

colour to cast it upon God, I would, but God would not. But they cannot cast it upon him. How often would I have gathered thee together even as the Hen gathereth her chickens but thou wouldest not? I would sayd God, but you would not; nay how often would I but you would not? Mat. 23. 37. Though God be not so willing as to give them all power to believe, and be saved, yet he is *aforehand* with them.

Its true, if the wicked should will as far as they are able to will, yet their will were not able full out; but this doth not excuse them, because God alwayes resolved to be *aforehand* with them. Indeed as in Mat. 25. 29. God gives his servants this rule by which he ever goes towards them, unto every one that hath shall be given, and he shall have abundance; speaking of things in *eodem genere*. But to apply it to a man in the state of nature, is to say grace is given according to workes, which is the very dreggs of Pelagianisme. Yet how ever all this is a most encouraging intimation. Let any man use the power that God gives him and he shall have more: As he that takes paines for learning: As he that useth meanes to increase his estate, may find in ordinary providence, the hand of the diligent makes rich. He that useth a penny well makes it two pence; hee that useth two pennies very well, makes it a groat.

So that though there be not such an *Infalibilis nexus*, that God hath bound himselfe in the use of our naturall abilities to adde supernatural graces, yet undoubtedly he will never be wanting

ing to promote any good worke, till men neglect or contemne. And this leaves men wholly without excuse, and shewes it is not their cannot, but their will not, which betrays them to their spirituall losses; namely their wilfull rejecting of Gods gracious offers.

4. *Presu:* Its true God gives the wicked but one Talent, when he giveth his children foure, two at the least; but they cannot say he is austere, reaping where he sowed not, gathering where he sowed not. No, There's the same proportion between one Talent, and gathering one more, as there is betweene two, and the gathering of two others, &c.

You know that they are ready to complain, as Christ shewes it in the Parable. Lord, I know that thou wast a hard man, reaping where thou hast not sowed, and gathering, where thou hast not sowed; But ye remember also the Lords answer. Thou wicked and sloathfull servant, &c. *Mat. 25. 26.* Marke, he casts the blame upon his wilfulness, that he would not take paines for to trade. So the wicked complain, alas God hath not sowed any power of conversion in my heart, and will hee looke for to reape it? This is austerenesse and hardnesse of dealing. Oh thou wicked and sloathfull servant, &c. Why didst thou not trade with the Talent that I gave thee? One Talent should beget one, as well as two beget two, &c. But I gave thee wit, and thou buriedst it in the earth, and hast bin earibly with it. I gave thee knowledge, and thou hast hid it in the earth, and not traded for reformation according to it, &c.

Alas

Alas thou canst not pleade *a cannot*, but onely a *will not*.

Its true, that if one wicked mans *will be more* 5. *Presup.*
willing then another, it is not from *himselfe*, 1 Cor. 5 7.
 but from God. For *what* hast thou that thou *hast*
not received? 1 Cor. 4. 7. Its God that maketh
 one wicked man to differ from another in
goodnesse, and to be *better* then *another*. One
 wicked man is a *drunkard* and another is better
 &c. One wicked man is more *wilfull* another
 is lesse. Its God that makes this difference; yet
 notwithstanding its his own fault, that he is
 not *so good* as his neighbour, especially when he
 sits under *better helpes* then his neighbour. The *Mat. 4. 41.*
 men of *Nineveh* shall rise up against this *genera-*
tion, and shall condemne it, because they *repent-*
ed at the preaching of Jonah, and behold a *greater*
then Jonah is here. See, this generation was worse
then Nineveh. *Nineveh* repented a great way, even
 in *sackcloth* and *ashes*, but this *generation* doth
 not. I grant it was God that did make them do
 more then this generation doth do. For all
 would be *alike wilfull* if it were not for him.
 But yet this generation cannot plead in *judge-*
ment, Lord, thou wast not so gracious unto us,
 as to *Nineveh*, No. Jesus Christ expressely telleth
 them. *Nineveh* shall rise up in judgement against
 them *q. d.* *Nineveh* was not *sa wilfull as you*, *Ni-*
veh would, but you would not. Our *Saviour*
 Christ ascribes is to their *wilfullnesse*, that they
 were not so willing as *Nineveh*. *Nineveh* would,
 but you would not. Thus you see the suppositi-
 ons, which I beseech you remember as we go,
 least perhaps you mistake us.

Doct.

The reason why the wicked do not repent nor come out of their finnes, is not because they cannot, (though they cannot) but because they will not.

Act 5.3.

Peter saith to Ananias why hath Satan filled thy heart to ly to the holy Ghost, to keepe back part of the price of the Land? was it not once in thy power? Before thou didst promise, 'twas in thy power whether thou wouldst promise or no, did any force thee to promise? and when thou hadst promised, did any squeeze the lie out of thy tongue that thou shouldest tell a lie to the Holy Ghost? did any drag thy fingers to the money and force thee to handle it? no thou wouldst lie, and thou wouldst finger it.

7 Demonstrations to prove this.

1 Demon.

1. The wicked thinke they have power to repents

1. The wicked thinke they have power, and yet they will not doe according to their thoughts. What's the reason, they presume to repent another time, but because they thinke they have power? what's the reason, they hope to repent on their death beds, but because they thinke they have power? or at least that they are able to beg power of Christ Jesus. Now by their own thoughts God will convince them, that they do not give over their finnes, because they will not; like the sluggard yet a little more sleepe, yet a little more slumber, yet a little more folding of the hands to sleepe; the sluggard, he thinks he can rise time enough, and do all his businesse e're night, though he lie a little longer, and therefore does he presume to lie a while longer; So thou art loth to come out of thy finnes yet, time enough yet thinkest thou, thou hast secret thoughts thou art

Prov. 6 to
All the free-
wil. m. n-
gers reason
why they do
not repent, is
because they
will not; out
of their own
mouth will
God condemn
th. m.

art able to shift for Heaven afterwards, tush an *unhappy youth* may make a good *old man*, and a young *Saint* an *old Devill*. Hence it is that the *whoremaster* he can plead, did not *David* commit adultery too? as though he could get up againe as well as he; the drunkard, was not *Noah drunk*? as though he were able to repent as well as he. The *Theife on the Crosse* did not he repent at last *gasse*? as though he could shift as well at last; so they thinke they can leave off their finnes for a need, and therefore the reason why they do not, is *onely* because they *will not*. He that thinks he hath a hundred pound of his own in his purse, and yet will not give a poore body a halfe penny: what's the reason he will not open his purse to give? because he *cannot*? No, he thinkes he hath it and can; but he will not; so the reason why thou art not reformed, is, thou *wilt not*.

Luk. 23. 40

2. Demonstration; because thou dost not so much as try *whether* thou *canst* or no. Therefore thou dost not sticke at a *cannot*, but a *will not*; when a master bids his servant carry a sack of Corne to the Mill, I cannot sayes he; but cannot you try sayes his master, cannot you go about it? no he *will not try*; why then he is wilfull; if his master should see him swetting and striving to carry it, it were something, then he would say he stuck at a *cannot*; but when he *will not be at the paines to try*, he stickes at a *will not*. So thou stickst at a will not, thou dost not every day *in arenam descendere* sweat at good duties, thou dost not study and labour every

2. *Demon.*
2. They wil
not try.

Tentantes
ad Trojam
pervenere
Graeci.
Theo.

every day how to *shun all temptations*; and prevent *all thy finnes*, thou dost not go about the cleansing of thy Family, the purging of thy House, thou *wilt not* go about it, and therefore the reason is, because that thou *wilt not*. Nay its all one whether thou hast power yea or no. To what end should God give thee power? for thou *wilt not* use it. Nay how dost thou *know* but when thou goest about it, thou mayest meet with, though some power? but thou *wilt not try*; cut down thy drunken signe, and *trye*, never let drinking and swilling be in thy house and *trye*, set up constant holy conferences and *trye*; frequent Prayer, in thy Closet and *trye*, &c. But I have tryed againe and againe, and yet it will not do; every day try *though*, *si crebro jacias, alias aliud jeceris*, though thou hast thrown the Dye a hundred times, yet next time may be thou shalt throw a good cast; But thou wilt not try. I would have *bealed Babel*, but *shee would not be bealed*. The field of the *slothfull* is *all grown* over with Thornes, and Nettles had covered all the face thereof, and the *stone wall* thereof was broken down, *Prov. 24. 31.* whats the reason he hath not a good crop? because the ground would not beare it? no, how does he know? he *will not try*, hee will not plow it and *har-*row it, and *weed* it and *manure* it, and *sow* it, he *will not try*, therefore tis because hee *will not*.

3 Demon.
They re-
fuse the
help which
God offers.

3. Demonstration. God offers thee many *good* motions of power, I will helpe thee and I will inable thee, and thou *wilt not* be helped; God casts

casts in these good motions and thou casts them out. Stand ye in the wayes, and so, aske for the old paths and walke therein, and ye shall find rest to your soules; but they sayd we will not walke therein. *O do but aske for the good way and labour to walke in it,* I'll helpe you and assist you; but we will not say they. I set watchmen over you, saying, *hearken to the sound of the Trumpet,* but they sayd *we will not hearken,* vers. 17. This is plaine English as we say, *you will not;* ye have preaching every Sabbath and every weeke, but ye will not; God sends you good motions every day and houre, but ye will not; when a beggar will not be helpt, why does he starve? what because he cannot chuse? no, he starves because he *will starve.* O sayest thou, I do heare the word and I cannot heare it better. I do pray dayly and I cannot pray better, &c. thus thou retortest upon God, as the *unprofitable servant,* Lo, *there, thou hast that is thine;* Lo, here's the best fayth thy spirit helpes me to, here's the best obedience that thy power inabled me to, &c. Lo, there thou hast that is thine, thou helpest me with no more. I was not able to do better; *quis ore potes hoc dicere?* sayes *Gualter,* which what face canst thou say thus? is this all that God hath offred to inable thee? ah thou wilfull creature; The Lord hath offred to helpe thee to a thousand times more, but thou wouldst not be helped.

Ier. 6. 16.

Mat. 25. 2

4. Demonstration. God hath not only offred thee power to do more, and thou wilt not take it, but also given thee more power and thou wilt not

4. Demon:

And will not use the power which he hath given.

Tentantes
ad Trojam
peruenire
Græci.
Theo.

every day how to *shun all temptations*, and prevent *all thy finnes*, thou dost not go about the cleansing of thy Family, the purging of thy House, thou *wilt not* go about it, and therefore the reason is, because that thou *wilt not*. Nay its all one whether thou hast power yea or no. To what end should God give thee power? for thou *wilt not* use it. Nay how dost thou *know* but when thou goest about it, thou mayest meet with, though some power? but thou *wilt not try*; cut down thy drunken signe, and *trye*, never let drinking and swilling be in thy house and *trye*, set up constant holy conferences and *trye*; frequent Prayer in thy Closet and *trye*, &c. But I have tryed againe and againe, and yet it will not do; every day try though, *si crebro jacias, alias aliud jeceris*, though thou hast thrown the Dye a hundred times, yet next time may be thou shalt throw a good cast; But thou wilt not try. I would have *bealed Babel*, but *shee would not be bealed*. The field of the *slothfull* is all growen over with Thornes, and Nettles had covered all the face thereof, and the stone wall thereof was broken down, *Prov. 24. 31.* whats the reason he hath not a good crop? because the ground would not beare it? no, how does he know, he *will not try*, hee will not plow it and *har-*row it, and *weed* it and *manure* it, and *sow* it, he *will not try*, therefore tis because hee *wilt not*.

3. Demon.
They re-
fuse the
help which
God offers.

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hast that is thine; Lo, here's the best sayth thy spirit helpes me to, here's the best obedience that thy power inabled me to, &c. Lo, there thou hast that is thine, thou helpst me with no more. I was not able to do better; *quis ore potes hoc dicere?* sayes Gualter, which what face canst thou say thus? is this all that God hath offred to inable thee? ah thou wilfull creature; The Lord hath offred to helpe thee to a thousand times more, but thou woudst not be helped.

4. Demonstration. God hath not only offred thee power to do more, and thou wilt not take it, but also given thee more power and thou wilt not
4. Demonst:
 And will not use the power which he hath given.

not use it, & therefore the reason why thou dost not, is because thou wilt not ; God hath given thee one *talent of power* at the least, why dost thou not put it out to the *merchandizers* and occupy with it? *παινον βιασε δωδαις* sayes Chrys. The power that God hath vouchsafed thee is thy *talent*. Why didst thou not imploy it to the utmost ? every Sermon gives thee new power, a new price ? so every good counsell gives thee a new *power* ; what art thou better ? every blessing thou hast had, gives thee a *new power*, wherein are thou *purser* ? does God give thee but eyes, thou hast more power to glorify him, then he that hath none, &c. Every *mercy* helpes thee with *new power*, but wherein dost thou use it ? God hath given thee good memory, how hast thou stufed it ? meanes and maintenance : how hast thou honoured God ? why, &c thine own conscience accuseth thee, thou hast wasted his goods, wasted them upon belly and back, which have devoured more thoughts then ever his worship could have ; thou hast wasted them upon thy credit in the World, and thy pleasure, and thy lusts, and thy fleshly desires. How is it that I heare this of thee ? Thou shalt heare one day of this dismall watchword, *give account of thy stewardship, for thou mayst be no longer steward*. What dost thou talking of thy want of power ? I could not do thus, and I could not do that ; where are my goods that I lent thee ? give account for thy memory. Lord, I remember this and that Tale, this and that Bawble ; thou evill and *unprofitable servant* thou, and why couldst thou

Prov. 17.
16.

Luke 16.2.

thou not remember my Commandements as well ? give *account* for thy *wis.* Lord I have contrived businesse, bargaynes with it, I have jested, quirped, been merry with it ; thou evill and unprofitable servant thou , why wouldst thou not be *witty for God*, and for the *good of thy soule* ? &c. God hath given a great deale of more power then ever thou bringest to act, and therefore thou *art wilfull.*

5. Demonstration ; the more power thou hast to repent, the more *thy will is against it.* 5. *Demon.*
They grow
worse by
the means.
The more meanes that God doth vouchsafe, the more Preaching, the more knowledge, the more reproofes, the more inlightnings, the more power thou hast to repent, the more thy will is against it. Bernard sayes such a one is a per-

verse man, that God is feigne to say to, *quid faciam tibi* ? what shall I do unto thee ? O Ephraim what shall I do unto thee ? for thy righteousness goes away like the dew. *Hos. 6.* B. r. 1.
Hos. 4. 6.

4. The more meanes thou enjoyest, the more thy righteousness goes away ; one would thinke the more the *Sunshine* of the *Gospel* ariseth, the more your righteousness should encrease, it goes the more away ; like the dew, the more the *Sun riseth*, the more it vanisheth away ; like many of you, the more preaching you have the farther ye are off ; a man might be acquainted with you heretofore, but now that you have been soundly rebuked for your sins the further you flie off ; nay some of you that were somewhat *forward* hertofore, are *mockers* now ; some of you that were somewhat *towardly* heretofore, are more *covetous* and

and *Wassish*, and *Passionate*, and *Worldly*; like the weeds the more they are pluckt up the more they doe grow, or like the Earth the more it is washed the dirtier it proves, so the more means ye have to be inabled to good, the *wilfuller* ye are.

6. *Demon.*

Their cannot is voluntary.
A Morall impotency.

6. Demonstration, because *thy cannot is a voluntary cannot*; thou hast wilfully brought the most part of thy cannot upon thee. I cannot give to the poore sayest thou; yea but thou hadst it once, and thou hast *wilfully spent* it, thou hadst Lands and Meanes and comings in, but thou hast spent it at the Alehouse; thou hast consumed it on the gamehouse. Thus *thy cannot is a voluntary cannot*; *causa causa est causa causati*; thy will was the cause of thy cannot, and therefore thy will is the cause of thy not giving to the poore. I cannot reade sayes one, and no marvile if I be ignorant; but thy Parents would have set thee to Schoole, and thou wouldst be a trewant; therefore thou art *willingly ignorant*; I cannot remember a Sermon sayes another, no wonder though I repeat it not in my Family, but forget it as I do; but thou hast willingly ram'd it with matters of the World, or hast weakened it with drinking, and therefore thou art *wilfully forgetfull*; &c. The unprofitable servant was curst that had layd up his pound safe in a Napkin; hee did not lesson it, nor imbezele it, but onely *layd it up*, and yet hee was curst because hee did not *double* it, sayes Chrysost. hee was curst because he did not *double his pound*;

Luk. 19. 20.
Chrysost.

pound; ah the wo^{ful}l estate that thou art in! if he were accursed that did lay up his pound, what shall become of thee that dost lessen it? hee did not double his abilities, and therefore he was cursed; thou dost not onely *not double* thy abilities, but thou *dost lessen* them. God hath inabled thee to do many a thing, and now thou art not able, thou hast *willingly* lessened thine *ability*; now then thou canst not excuse thy selfe that thou *canst not*, because thou hast brought this *cannot on thy selfe*; Thou canst not weepe at a Sermon but thou couldst once; thou canst not resist such a lust, but thou couldst once, and thou hast *willingly brought this cannot on thy selfe*, and therefore this is all the cause because *that thou wilt not*.

7. Demonstration. May be thou canst not, 7 *Demon.*
 yea, but thou art *contented with thy cannot*;
 thou canst not be holy and thou art con- They are
 tented not to be; thou canst not crucify thy *contented*
 lust, and thou art *contented with this can-* with their
not, nay thou *wouldst not be able*. Sir, I tell cannot.
 you how you may put up this injury if you
 will; but Sir you shall not make me put it
 up, *I will not be directed by you*, as it was
 with desperate Judah, *my people loves to have*
it so. Thou art carnall, and thou lovest to be *Ier. 5. 31:*
so; were a man in the stocks and not able
 to get out, yet if he be contented to be there
 though he cannot get out, that is not the
 reason of his staying but *hee will not*; thou
 canst not walke humbly and holily, *and thou*
lovest to have it so; what would you have me
 so

so pure forsooth? So then the reason is because that thou wilt not; if thy will were not it, thou wouldst never be content with thy cannot; the Congregation is bad, and thou lovest to have it so, the more custome thou shalt have for thy Ale-house; like a bad Clerke of the Assises, I heard one speake it my selfe, he was glad there was so many Rogues, hee had the more money; so some of you are glad there be so many frequenters of the Ale-bench, yee have the more custome, yee love to have it so, ye cannot reforme the sins of one another, and yee love to have it so.

The Presuppositions premised, and the Demonstrations prefixed, it followes now that I lay down the grounds of this necessary truth. (Scil.)

The reason why a wicked man doth not turne unto God, is not because he cannot (though he cannot) but because he will not.

He cannot say this at the day of judgement, Lord, thou knowest I left every sinne that I could, and I tooke all the best courses that I could to become a new creature, but I could not. A wicked man shall not be able to say thus without lying. The man in the Gospell that had not on the Wedding garment, could hee say, Lord, I was not able to go to the shop of the Gospell to seeke one? No. He was speechelesse, Mat. 22. 12. God finds out the hypocrite, though but one, and when once discovered, he is confounded and silenced with the guilt of his own wilfulnesse.

THE

The first Ground.

The first ground is this, which is observed by our learned Divines at the Synod at Dort, namely,

Every man can doe ~~an~~ more good then he does, and shew more evill then he does, though I confesse not in a gracious manner. If I can prove this to be true, it will necessarily follow that the reason why a wicked man does not ~~returne~~, is not because hee cannot, but onely because hee will not.

Art. 3. &
4. in refut.
3. 4. error.
posit.

Arguments to prove it.

1. Consider, if a man can doe more then hee doth, nothing can hinder him from doing more then hee does but his will; when the fire can burne more, it doth burne more, because it hath no will to come between the power of burning and the act of burning to suspend it. The fire is a naturall agent, and therefore burns as much as it can: but a man is a voluntary agent, and therefore when he can do a thing and does not, 'tis because his will comes between to suspend it: So that the reason is this, hee will not. Pilate hee had power to crucifie Christ, and power not to do it, John 19. 10. hee had power not to do it, why then does he crucifie him? not because he had no power to doe other wise, hee confesses himselfe hee had power to do other wise, but hee crucified Christ, because hee would doe so. When a man hath power to doe a thing, or not to doe a thing;

I. Consi.
Every man can do more good then hee doth.

Its the will that either suspends or determines.

Confid. 2. 2. Consideration, that if a man can do more then he does, and yet will not, hee must *needs voluntarily hinder himselfe* from doing that which he *cannot*; the reason is, because a man must first do that which *he can*, before hee can come to that part which he *cannot*. Suppose a lame man were to go to *London* from hence, and not able to go one mile of the journey, but there stands one at the *Church-stile*, that offers if he will but, *crawle* thither, to carry him; he is able to *crawle* so farre as the *Church-stile*, but hee will not; does not hee voluntarily hinder himselfe from going to *London*? *that which he can doe, must be done first, before that which he cannot.* So yee that live in your finnes, you must first do that which you can, before you can *looke* that God should helpe you to do that which you *cannot*; if thou dost all that thou canst, for ought that thou knowest, *Christ* though hee hath not absolutely engaged himselfe, stands at the *Church-stile*, there ready to helpe thee. *There be men in the World whom he is resolved to helpe; thou dost not know but thou art the man.* *Christ* hath not told thee any thing to the contrary, but onely he bids thee do what thou canst; canst thou not cut off thy long haire? are no Sizers able to cut it? have not you a Tongue in your heads yee that keepe disorders in your Ale-houses? cannot you lay ge you hence yee drunken companions, here's no entertainment for you? you must do that which you can, before you can expect *Christ* hel

help to do that which you cannot ; and if you will not do that which you can, you *do voluntarily hinder your owne selves from doing that which you cannot* ; *Josua* could not stand before *Ai* nor hinder a cloie *Achan* from taking the golden wedge; but when it was taken & known, he was able to make him *an example*. *Josuah* he fasted and cryed unto God all day untill night, that the Lord would mercifully save him and all *Israel*; Now heare what answer the Lord gives him, get thee up sayth he, why lyeest thou here? *Josh. 7. 10.* *Israel hath sinned, go and execute Justice, go and do that first, and then I will answer thee about Ai* ; for if *Josuah* would not have done what he could, the Lord would never have helpt him to do that which hee could not. So thou prayst for mercy and grace, oh that God would convert thee and pardon thee ; get thee up *sayes God* ; dost thou stand praying for mercy as long as such things and such things are not reformed? thou hast drunkenesse in thy house, go and reform that ; thou art in league with a sect of base lusts, go and reforme them ; if thou wilt not do that which thou canst, how canst thou be sure God will helpe thee to do that which thou canst not? no thou stickst at a will not, as long as thou refusest to do that.

3. Consider if a man will not do that which hee can, neither will hee do that which he cannot if hee could ; the servant that will not go five or six miles in aday which he can for his Master, neither would he go a hundred miles for his Master if hee could ; you that can reforme out-

wardly, at least if you would, and yet will not, neither would you reforme *more* if you could ; ye have money in your purses, cannot you spend it better then upon swilling and drinking and gaming ? *ye can well* enough, but *ye will not*. So ye would do, had you that true riches, *Luke 16. 11.* ye have *naturall abilities* ; if ye will not be faithfull in them, so it would be if so be you had better ; ye that have *morall and civill endowments*, if ye will not be faithfull in them, neither would you if God should lend you more, &c. ye are able to avoid swearing and lying, but ye will not, neither would ye avoide all other sinnes if ye could ; if a man will not do that *which hee can*, *neither will hee doe that which hee cannot if hee could.*

Confid. 4. Consider, if a man will not do that which he can, can or cannot call's one to him, all sticks at his will. I cannot repent and I cannot give over my sinnes sayest thou, and J pray thee who told thee that thou canst not ? J am naked sayes Adam, and who tould thee that thou wert naked ? sayes God, *Gen. 3. 11.* So may J say who told thee thou canst not ? does not thy own conscience tell thee tis because *thou wilt not* ? I cannot digge sayes the lazy Steward, and so begge I am ashamed, *Luke 16. 3.* I cannot digge ; if he had a cudgell about his back, it would make him to digge; to beg I am ashamed, sayes he ; he was not ashamed to cozen his Master of his goods, but hee was ashamed to begge. J have married a Wife and I cannot come. *Luke 14. 20.* No, what did his wife tie his legges ? there

is a *Lyon in the way*, I cannot go out sayes the fluggard; alas thy owne fluggish wilfull wils are this cannot. Can or cannot alls one to them, they never come to trie whether they can, yea or no; the fluggard never lookt out to see the *Lyon in the way*, but hee dreamt there was one there, and hee was willing to believe it, hee would not go out to see; the idle steward did not trie whether he could digge, yea or no; if he had taken the Spade in his hand and gon about the worke, 'twere another matter; but J cannot digge sayes he, he never would put it to tryall, but takes another courle without trying of that; so that alls one can or cannot, if a man will not do that which he can, can or cannot, alls one to him.

Prov. 22.
13.

5. Consider, if a man will not do that which hee can, this will make a mans conscience when it comes to speake in sober sadnesse, thank himselfe for his perishing; mens consciences do but jest with them now, while they can say tush tis because I cannot believe, and because I cannot repent; but at the houre of conviction or the day of judgement at farthest, then conscience will speake in sober sadnesse; when I was hungry yee gave mee no meate sayes Christ, when I was a thirst yee gave mee no drinke, I was a stranger and yee tooke mee not in, sick and in prison and yee visited mee not, Mat. 25. 43. marke Christ pntes no cannots on their consciences at the day of judgement; could they say, alas, we had never a bit of bread for to do it, never a drop of drinke for to do it? no, you shall see how their consciences were mute; they could not say that they

5 Consid.

could not; could not ye comfort *Christs deare* members as well as *mock* them? couldst thou not take them into thy house as well as *carnall acquaintance*? its worthy observat. on to consider, that generally *Gods threatnings* do not turn against *Canots*, nor his judgements against *Canots*, but against mens particular finnes, that they *might have avoyded*; for though mens sinfull consciences doe necessarily incline men to sinne, yet not *unto this sinne*, nor *that sinne*, non determinat necessario ad hoc vel illud malum, hic & nunc, lay our *Brittaine Divines* at the Synod. Sinfull concupiscence does not necessarily determine men upon these and these finnes, with the particular circumstances which they live in, as this rapine, this lie, &c. thus yee see this will make a sure ground of our Doctrine if so be we can prove it.

Every man can do more good then he does, and avoid more evill then hee does.

This is a most certaine and infallible truth, and needs no confirmation, but I will prove it notwithstanding.

1. Argu. First, becaule God doth complaine against the wicked for the voluntary doing no more good then they doe; what so much preaching and no more good? so many meanes and no more fruit? &c. so God complaines against *Israel*, nevertheless they departed not from the sins of *Jeroboam*, &c. and there remained the groves also in *Samaria*, *2 Kings* 13.6. the grove also; what not so much as the grove cut downe? and yee must have the finnes of *Jeroboam*; that were enough stubbornesse

borneſſe one would thinke ; but yee muſt ſuffer the grove alſo ? reforme nothing, no, not the grove under your face ? ſee how God girdeth their wilfull ſecurity that they would do no more good then they did ; not ſo much as cut downe that grove ? ſo many warnings and threatnings, &c. and yet the grove alſo ? yet thy filthy Tongue, thy covetouſneſſe alſo, &c. not only keepe thy other luſts, but thy profaneſſe alſo ?

Secondly, becauſe otherwiſe there were no roome for praiſe nor diſpraiſe, if a man could do no more good then he does, nor ſhun no more evill then hee does, then no man could be praiſed nor diſpraiſed ; you know that wicked men and women may do many commendable things, at leaſt more commendable ones then others? does not our Saviour diſcommend Bethſaida and Corazin, in compariſon of Tyre and Sidon ; woe unto thee Corazin, woe unto thee Bethſaida, for if the mighty workes which have beene done in thee, had beene done in Tyre and Sidon, they would have repented in ſackcloth and aſhes, *Math. 11. 21.* might not they have ſhewed ſo much repentance at the leaſt ? could not they have put on ſackcloth on their loynes, and powred aſhes on their heads if they would ? they might have done ſo much at the leaſt, and honoured the workes and preaching of our Saviour with an outward honour at the leaſt. You that have ſuch abundant teaching as yee have, ye might honour the Goſpell with ſome outward honour at the leaſt ; that would be more commend-

2. *Argu.*
Tameſi im-
poſſibile e-
rat Iudeis
converti per
externam
predicatio-
nem Evan-
gelii, ad q;
predeter-
minans
gratia: qui
tamen ob-
duratiore
erant Iudei
proprio
malitia quā
Tyrii &
Sydonii, id-
circo &
ſcrutatore
cordium
corripiantur.
Doct. Prid.
leſſ. de
med. ſcient.
p. 65.

able, which most of you will not.

3. *Argu.* Thirdly, because otherwise there *would bee no room for the Sword of the Magistrate*; if a man could omit no more sinne then hee does, then what meanes our Pillories and Gallowes, &c. and other punishments upon Malefactors? will any man be so vaine as to say *Achan could not chuse* but take the *Babylonish Garment*? certainly he might have let it alone if he would; why hast thou troubled us sayes *Joshuah*, *Iosh. 7. 25.* Alas he was not able to answer, oh *Sir I could not do otherwise*? No, no; hee might have omitted it, and therefore the Law of man is favourable to such as offend against their wils; it does not hang such as kill against their wils.

4. *Argu.* Fourthly, because though a carnall man cannot put off the old man, nor shake off the dominion of sinne in generall, nor deny himselfe, but his very nature is sinnefull and fleshly; hee does naturally sinne, yet it is not his nature to commit this sinne at this time, and in this manner; the wickedest man under Heaven goes about his sinne with *previall deliberation*, and a most free disposition of the meanes; the drunkard goes freely into the Ale-house, and calls freely for a jugge or two or three, as his lust is; his Host, hee freely suffers these disorders in his house, and freely goes to the Tap and does draw it, &c. *Ephraim did willingly walke after the Commandement*, *Hos. 5. 11.* The wicked King of Israel commanded them that will worship at *Bethell*, and they did freely and willingly obey it. *Pilate willingly contented the* people,

people, and therefore hee *scourged our Saviour*, Mark. 15. 15. for though all this was done by the determinate counsell of God, yet Gods counsell put no simple necessity upon his will, hee did freely and willingly do it; the wicked they turne the Grace of God into wantonnesse, Jude 4. marke, the Grace of God; Grace whereby they might do more good then they do, and avoide more evill then they do. Its true, a wicked man is the *servant of sinne*, and cannot but *sinne*, hee is naturally a servant of sinne; of sinne I say, but he is *voluntarily and freely a servant of this sinne*; for the Lord gives him reason, and counsell, and good motions, and many common graces, whereby he may be freed from this or that act, but *hee will not*, he will break out into these and these filthy *passionate words*, now and then; say reason what it will, and common grace what it will, he will do it, he will do this, and he will do that. I confesse that when a wicked man is *desperate and given up of God*, then it is otherwise, then his will is so greedy, that hee cannot take it off; but hee is the more *inexcusable*, because his will is then double,

Fifthly, *A wicked man can do more good, &c. 5. Argu.* for a godly regenerate soule may avoid more sinne, then hee does. Though God have freed him from the slavery of sinne, and he is *become the servant of righteousness*, Rom. 6. 18. nevertheless they may do more good then they do, and avoide sinne a great deale more then they do; what man will say that *David could not otherwise chuse but commit that adultery* which hee did,

*Imperabiliter mo-
uet quan-
tum sit ali-
qua resist-
entia.*

did, and that *murder* which hee did? I appeale to your *consciences* yee soules that are *godly*. When yee pray forgive us our *Trespases*, do not ye acknowledge with all that ye have been wanting to the grace of God? Do not ye confesse it with shame that you have given way to sundry *temptations* that by the grace of God yee might have overcome? And that yee have omitted many a good *opportunity*, that by the grace of God yee might have made *use of*? I deny not but God does irresistibly convert his Elect at the first, and *infallibly* carry them on to the *end for the maine*, but in *particular actions* hee does not so; but though their wills bee now free by grace, yet they may freely sinne, even then when they obey: and freely obey, even then when they transgresse; and so they are forced to confesse they might avoide more evill then they doe, and do more good then they do.

Againe, *A wicked man may do more good then hee does, and avoid more evill then hee does*; I prove it by induction upon his conscience,

By these Particulars.

First, for the *outward acts of sinne in the members*; thus all profane persons, drunkards, &c. yee are all convinced undeniably in your consciences, these are sinnes in the very outward members; *volunt* as it is *dominus membrorum*; can yee say yee cannot passe by an *Ale-house* when yee turne in? yee cannot come unto *Sermons*? your owne *legges* they shall judge you; can you say you cannot give over your *oathing* and
lying.

lying? &c. your owne Teeth and Lippes shall judge you, &c. If you do not root out these finnes, its without doubt *because ye will not*. The Lord hath made al the outward man at the *command of the will*, and therefore if the outward man be out of order, tis because yee will; *μῆδ' ἐν λόγῳ, ὅτι ἐν τελευτῇ ἔχω ἐξουσίαν ποιῆσαι*, sayes *Chrysost.* Let no man say I have but one Talent, and I have no power to be good; a *Talent* hath power to go for a *Talent*, and 1st. for a shilling and if it do not, tis because yee *will not*. Hast thou not power over thine owne outward members vouchsaf'd thee of God? the Lord in mercy lets thy will *have a despoticall power* over thy members, as the Moralists call it, and why canst thou not bridle them? as *Christ* said to the Officer that smote him, *if I have spoken well, why smitest thou mee?* Joh. 18. 23. couldst thou not have held in thy fingers? thou art inexcusable then for all thy profane finnes.

Secondly, *Thou hast naturall affections in thee*, and by them thou mayst *do more good then thou dost*, and shun more *evill then thou dost*. Thus all civill Professors are left inexcusable, Canst thou not get more *strictnesse of walking*, though not for love *unto God*, yet for love unto thy selfe? bee more frequent in good duties for *hope of Heaven*, and for *fears of Hell*? thats better then nothing, better do them so then not at all. What cannot a man do for *self-love* and for *fears*? there is never a duty of Religion, but a man may every day do for love unto himselfe and for feare. *God* hath left

*Amor sui
ipsum est
objectum
motuū; et
Amor Dei
ipsum est
santum
objectum
terminatio-
vū. Amcl-
Cal. consc.
de charis.
erga deum.*

lest these *affections* in thy soule on purpose. I know this is not enough ; but what of that ? Why dost thou not go so far as thou mayest ? what aileth thee that thou canst not tame downe thy *pride* for *fear* of Gods judgements, and bridle thy base passions for *fear* of Hell ? It is not unknowne that God hath vowed to destroy all the workers of iniquity. Tis not unknowne that he hath prepared Hell for such as thou art, as long as thou livest as thou dost ; Thou knowst this is true, and thou knowst *God will be as good as his Word* ; and thou art not able to abide it. Why dost thou not *curbe* thy *proud stubborne lusts* for *fear* of this Hell ? Thats better then nothing ; if thou canst not do it for love, yet why canst thou not do it for *fear* ? hast thou not as much reason as a brute creature ? that is greedy of meate, yet a *whip-stick* is able to scare him from it ; an *horse* is desirous to stand still, yet a *spur* and a *rod* is able to make it go faster ; and is not Hell more *fearfull* then all *rods* ? Why dost thou not take heede for *fear*, least God should lend thee to Hell ? a *sinner* and a *hypocrite* are inexcusable herein ; for Hell may *fear* them ; the *sinners in Sion* are *afraid*, *fearfulness* hath surprised the *hypocrites* ; who among us shall dwell with everlasting burnings ? *Esay 33.14.* who of us is able to dwell with everlasting flames ? and hypocrites may go so farre ; *fear* Hell, and abstaine from a million of finnes, for *fear* of these *everlasting burnings* ; canst thou say thou canst not resist sinne for *fear* of Gods judgements ? No ; thou canst resist sinne for *fear* of

Quis potest
virtutem
sanctus habet
in.

of lesse evils then so; the *fear* of men seeing thee can keepe thee from committing adultery in the market-place, and cannot the *fear* of God restrain thee from it in *private*? thou darest not transgresse the *Kings Lawes* for fear of the Gallows; and cannot the *fear* of Hell restrain thee from *transgressing* of Gods? Gods *displeasure* is greater then the *Kings*? and thou knowest it; God is truer in his Law then any mortall man, and thou knowest it: and fearest thou not me? *fear* you not mee? saith the Lord, will ye not tremble at my presence? Jer. 5. 22. canst thou say thou art not able to feare him so much as servilely? that is not so; for when thou art sick and ready to dye, then thou wilt feare him, then oh thou wouldst faine become a new creature, and all out of feare of the great God; and canst thou not now? No, no; now here be pleasures to be had, and thou wilt have them; here is the World, and thou wilt carke; here is businesse, and thou wilt be doing, and thou wilt not finde leisure for God. No, thou wilt not, canst thou not do this that God bids thee at least out of feare? this is nothing but a lie of Satan, thou wouldst do them all for feare of a man. Suppose there were Lawes made that every man who does not pray in his Family Morning and Evening should assuredly be hanged, whosoever swears an Oath should bee hanged, as soone as he hath sworne it; Whosoever breakes out into any bitter railing speech should suffer death. Suppose I say to all the duties of Religion it were death to omit them, and the King had made such

such a certaine sure Law, I dare say there would be many millions of Professors more in England then there are ; rather then yee would be gibbeted, many sweaters would never sweare more ; many liers never lie more ; many profane householders never omit Prayers in their Families more ; and couldst thou do this *for fear of a man* ? why canst thou not then do it for fear of the great God ?

Thirdly, *The Lord hath given thee naturall counsell, and naturall reason and prudence*, Oh sayst thou I am tempted before I am aware, and the passion is up before I am aware, I cannot helpe it for my life ; *No, I believe thee when the Devil is once up*, there is no alaying that fowle Fiend for the present ; Thou canst not immediately allay it. But why canst thou not prevent it with *counsell and deliberation* ? the very *Heathens have done this* ; and thou hast advantage of all heathen. God hath given thee not only reason in thy head, and a naturall conscience in thy breast, but also *direction in his Word* to prevent it, and *if thou dost not, thou wilt not* ; are the lusts of thine appetite violent ? why then dost thou not fore-cast for to reine them ? Why dost thou not abstaine from going to Feasts awhile ? Why dost thou not stint thy Trencher with so much ? If thy lusts be on fire why dost thou feede them with fuell ? Are the lusts of anger and wrath predominate in thee ? thou rapst out an Oath before thou art aware, why then dost thou not as *Chrysostome would have thee, Set forfeitures for every Oath* ? Why dost thou not intreat Gods people severely

verely to reprove thee, and exact a fine of thee for every *misgoverning word*? Why dost thou not bawke such acquaintance as may occasion thy Tongue to cast out? Oathes why dost thou not club downe thy lusts with argument upon argument? shall I be touchy to be damned, and proud to be damned? &c. *even arguments of selfe-love* are able to knock them downe. I do not know how; No? that's because thou wilt not know, *they know not neither will they understand*, Psal. 82. 5. so thou knowest not, neither wilt thou understand; that's the reason thou still *walkest in darknesse*; why dost not thou oppose thy lusts at first rising *non obtenebis ut desinas si incipere permiseris*, sayes Seneca; thou canst never get victory except thou be here first in the field. The Lord hath given thee counsells on this fashion; why dost thou not use them? onely because thou wilt not; hast thou impediments? *Clarancus* had them too, but hee overcame them sayes *Seneca*. Why dost not thou? If thou wilt not, thou dost willingly perish; thou might doe more then thou dost; but thou wilt not; and thou might'st shunne more then thou dost, but thou wilt not.

Fourthly, because thou wilt say all these things are *but naturall and morall and civill*, I may perish for all these; but alas I am not able to doe any thing spiritually: I cannot believe, I cannot repent; though this be very true, yet thy plea is no excuse; for though they be naturall *yet they are first*. First that's *sin* in order *which is naturall*, and afterwards that which is *Spiritual*.

1 Kings
21.29.

Spiritnall, and if thou stickest there thou stickest at a will not. The Lord hath taken a sufficient course to humble thee, and thou wilt not be humbled; thou sayest thou canst not obey spiritually; I grant it, its most true: nor repent spiritually; why then wilt thou not bee humbled that canst not, as God said to Pharaoh, *how long wilt thou refuse to humble thy selfe before me? Exodus, 10. 3.* There is externall humiliation, as *Ahabs* humiliation; thou mayest come to before that humiliation thou canst not expresse, why art thou not humbled with that which thou mayest?

First, then why dost thou not see thy case to bee *damnable*? Dost thou not know that judgement is past upon all to damnation? *Rom. 5. 18. all men are damned out of Christ.* Whosoever is not a new creature, is not in Christ, but is a damnd man to this day; thou knowest the Lord himselfe doth say thus; what hinders thee now from deducting a particular therefrom? If upon all men, then upon me; if all be damned to this day that are not *new creatures in Christ*, then I am a damned man to this houre; *this logicke* God doth vouchsafe thee; why dost thou not reason on this fashion? I am a damned man and a damned woman to this day; if thou wouldst be brought to this passe there might be some hope of thee; *but thou wilt not*, thou wilt scrape up some hopes or other, thou wilt not beleeye this. Beleeve thus, *says God*; but I will not sayst thou, no, thou wilt have thy lust full, and thou wilt not beleeye this, if thou wouldst be-
lieve

lieve verily thou art a *damned man*, becauſe thou art not a *new creature in Chriſt*, may be thou wouldſt never have done till thou art one, thou wouldſt forſake all and follow *Chriſt in all things*, but thou *wilt not*.

Secondly, but J cannot ſayeſt thou; why then wilt thou not *deſpaire in thy ſelfe*? a man muſt deſpaire as he is, otherwiſe hee can never *get into Chriſt*; as long as a man lives and does after the fleſh, hee can have no true hope of mercy or pardon, or any thing; no hee is a *dead man*, all the *Angels of Heaven* cannot help him; if there were a thouſand *Chriſts* he ſhould periſh without them; and why wilt thou not deſpaire in thy ſelfe? Deſpaire? God forbid. J'le never deſpaire while J live, God is more mercifull then ſo, and J hope J need not deſpaire. *Chriſt dyed for ſinners and J were a foole if J ſhould deſpaire*. Thus thou pleadeſt with God for thy vaine hopes; but why wilt thou? ſayes God, why wilt thou plead with mee, thou haſt tranſgreſſed againſt me, *Jer. 2. 29*. Thou pleadeſt for hopes, and lieſt in thy finnes, why wilt thou? marke, the will is ſet on it, and thou wilt plead; *thou mightſt deſpaire of thy ſelfe, but thou wilt not*, and therefore thou wilt wilfully periſh.

Thirdly, but J cannot *pull downe mine owne heart*, nor maſter mine owne will ſayeſt thou; no? Why then canſt thou not goe and *reſigne it to God*? Lord, here is a proud heart, J cannot humble it; Oh, here is a ſtony heart, J cannot breake it; Lord do thou; here is a rebellious heart, *J cannot ſubdue it*. Lord do

D

thou;

Repugnant
non volenti
nec sinit
Sen.

thou ; but thou wilt not *resigne* up this heart, thou wilt not set about it as well as thou canst ; they *will not frame their doings to turne unto God, Hos. 5.4.* they will not ; so thou wilt not frame thy self to do it as well as thou canst. And therefore thou dost *will ngly go on* , and thou art wholly inexcusable *before God* ; and when he sends thee to *Hell thou shalt know thine own will brought thee thither.* Thou mightst reforme thine outward man, but thou wilt not ; thou *mightst bridle thy lusts* and thy *passions* , but thou wilt not , thou mightst take a thousand good opportunities, but thou wilt not. And therefore thou hast no excuse before God , thou dost willingly perish. Its true thou canst not, may be, *but necessity is not it but thou wilt not* ; indeed if thou didst every day labour to fight against thy lusts , and resist to the utmost and couldst not, then it were necessity, but thou dost not, nay thou wilt not. Hee that resisteth and then cannot, hee may plead, Lord what a woeful necessity of sinning am I in ! but thou *givesst way* to thy lusts and therefore thou art inexcusable, and thou dost *willingly perish.*

The second Ground.

THe second now follows. *Every wicked man is slothfull and negligent.* Thou evill servant and slothfull, *sayes Chriſt, Mat, 25.26.* Thou hast beene lazy with the *Talent I gave thee.* I gave thee *preaching and teaching*, and thou hast beene lazy to heare it. I have given thee

thee knowledge of that which is good, and thou haſt beene lazy to improve it. I have pulled thee to Prayer by the motion of my *Spirit*, and thou haſt beene lazy at the duty. Thou evill and ſlothfull ſervant, I have given thee many a ſweet opportunity to be ridde of that *baſe luſt* that thou art moſt addicted unto, and thou haſt beene lazy to take it. This is another ground of this Doctrin. Now if this be ſo, thou muſt lay the blame on thine *own will*, and not on *Gods denying thee power*; Becauſe ſloth is a fault of the will. J cannot call him a *ſluggard*, that ſticks at a *cannot*, but onely him that ſticks at a *Will not*. He that labours and ſtrives as much as hee can, none will call him a ſluggard, but him than can labour more and *will not*. *Sloth* is a *voluntary fault of the will*; *How long wilt thou ſleep O ſluggard? Prov. 6.9.* How long wilt thou? its not a fault of impotency, but of will.

Five Demonſtrations to prove this.

First, if thou be ſlothfull to good duties, I Demon
then thou doſt only *imagine a company of cannots*. J cannot do as J would ſayſt thou; No; why then art thou ſlothfull, to make more imaginary *cannots*? A ſlothfull man imagines more *cannots* then there be. I cannot go this journey ſayes he, J ſhall be weary, J ſhall be rob'd, J ſhall fall off my horſe; J cannot travell it; the way of a ſlothfull man is a hedge of *Thornes*. But the way of the righteous is made *plaine* ſayes *Solomon*; the ſlothfull man he imagines there's a Thorne hedge in his way. I ſhal be
D 2 prickt,

Prov. 15

19.

prickt, J cannot get over it ; what ? is there a Thorne hedge in the way ? No ; for the righteous that goes it, hee finds it plaine, hee sees none , no ; there is no such Thorne-hedge in the way , but he does imagine one ; and *therefore his will not is his let, not his cannot, for hee does but imagine a cannot.* So dost thou say, I cannot do thus and thus ; why then art thou slothfull to imagine more cannots, and Thorne hedges then there are ? J cannot live then. Oh J cannot go so often to Prayer, and if I should do as you say, J should be houted at up and downe ; you tell mee I am a Hell-hound for my pride and my passions ; Oh if I should believe this, J should never have mercy day more. Alas all these are *but imaginary cannots, imaginary Thorne hedges.* J cannot be so strict, neither can J put it up. J say thou dost but imagine a company of cannots, and therefore *thou wilt not.*

2 Demon

2. Demonstration, *If thou bee slothfull to good duties, then thou makest every little difficulty a cannot ; nothing but an impossibility is a cannot.* But if thou beest slothfull, thou makest every little difficulty a cannot. J cannot turne mine owne heart, nor breake mine own heart ; but why then art thou slothfull to make every little difficulty a cannot ? a slothfull man makes every little difficulty a cannot. *The slothfull man will not plow by reason of cold, and therefore shall hee beg in harvest and have nothing.* Hee will not plough by reason of cold, he sticks at a very little difficulty, his fingers are so tender forsooth, they must not ake, his

Prov. 20. 4

Toes

Toes are so Lady-like they must not smart, because its a little difficult, therefore hee will not do it; He will not plow by reason of cold. Well beg then and yee will ; cannot you endure a little cold ? yea, he could indure it, but it would be difficult. And therefore sayes the Text, he will not Plough by reason of cold. *Hee does not stick at an impossibility, for then indeed hee could not.* But the slothfull man will not plough by reason of cold ; he stickes onely at a difficulty, and therefore he will not ; nay if hee should labour soundly indeed, his very labour would keepe him from being a cold ; the truth is its the *labour of ploughing that he is against.* And therefore every little cold shall serve for an excuse ; So why art thou slothfull to count every petty difficulty a cannot ? Its an uncomfortable thing to be alwayes poring on my sinnes, I cannot abide it, troublesome to be Tongue-tyed. What not speake a word but onely with warrant from Scripture ? J cannot abide it ; what never helpe my selfe at a dead lift by telling a lie ? never right my selfe by a little revenge ? never comply nor sort with such and such old acquaintance, because they drop out an Oath now and then before they are aware ? O I cannot abide it. What thus precise ? J am not able to abide it. No ? *cannot, cannot thy stubborn will stoops to a little difficulty ?* get thee to Hell, and see if thou canst abide that, and there thanke thine owne will for thy perishing.

3. Demonstration, if thou beest slothfull, 3 *Demon.*

D 3

then

When thou turnest thy very abilities into cannots, not onely all difficulties, but also thine abilities into cannots. Like a drone that is lazy, hee loseth his abilities that hee hath. By much
 Eccles. 10. slothfulnesse the building decayeth. Alas Jam
 18. very dead-hearted sayst thou ; nay, but O man the time was when God quickned thee at a Sermon, why didst thou let it decay ? the time was when thou wert a little well affected, why didst thou let it decay ? time was when thou wert soberer, and lesse given to wrath and passions ; and why didst thou let these good conditions decay ? the Lord gave thee them heretofore, and thou hast played the sluggard with them, and therefore now they are decayed. Thy quickning is decayed, thy sorrowes for sinne decayed, thy meltings decayed, through much slothfulnesse the building does decay. Hee that is slothfull in his worke is brother to a great waster, So thou art a brother to a great waster because thou art slothfull.

4 Demon. 4. Demonstration, If thou beest slothfull then thou dost voluntarily naye thy selfe unto cannots. There is many a sinne that now thou art a slave to, that thou mightst have troden under thy foot, but now thou canst not ; thou mightest have gone further and further on in reformation, if thou hadst held on when thou wert going ; like a Coach, its easier to make it runne on when once its going, then stir it, when once it stands still ; and now thou canst not, now thou art nayled to it, like the doore to his hinges. Now thou canst pray and pray

pray and grow ne're the better, heare and read
and neer the holier, as the *dore turneth upon
its hinges, so doth the slothfull man on his Bed.* Prov. 26.

The dore goes too and fro, to it goes and fro
it goes, it goes may be all the yeere long; and
still it hangs just upon the same hinges, and
after seven yeares travell, it hangs there where
it did; its nayled to its hinges. So its with a
sluggish heart, hee goes to a Prayer and from
a Prayer, to a Sermon and from a Sermon,
to a good duty and from a good duty; and
still he hangs just on the same hinges. He hath
gotten no ground, is just where hee was; so
thou art just at the same passe, after a thou-
sand prayers and a thousand Sermons, and mil-
lions of good duties, still thou hankest on
thy old duties, neere the more pure to this
houre.

5. Demonstration, *Sloth is a lazy putting
forth by halves of that power one hath.* & Demon.

This also is the very nature of Sloth. When a man
hath more power then hee shewes, but hee is
lazy to put it all forth. The Scripture uses a
comparison of a man, that hides his hand in
his bosome, and though hee have meat stand-
ing before him, yet hee will not so much as
bring it to his mouth. A slothfull man hi-
deth his hand in his bosome, and will not
bring it to his mouth. What? why does hee
starve? because hee hath not any meate? No;
The meate standeth before him; because hee
hath not any hands? no, hee hath a hand in
his bosome; because his hand hath the dead
Palsy, and hee not able to sturre it? No, hee

Pro. 19. 24

will not put it forth. *He will not bring it to his mouth*, sayes the Text ; So when thou art *Praying* thou wilt not put thy selfe forth, when thou art *reforming* thou dost not put thy selfe forth ; when thou art about any good service thou dost not put thy selfe forth ; here is a *Sabbath* before thee, and a *Sacrament* before thee, but thou wilt not reach it to thy mouth ; thou wilt not put thy selfe forth. *The Lord tells thee this sinne will breake thy necke*, and thou wilt not so much as reach it to thy mouth, nor apply it to thy heart ; may be it would humble thee and feed thee, but thou wilt not reach it to thy mouth ; what a deale of power hast thou ? but thou puttst it forth by the halves, when thou art examining thy Conscience, thou puttst thy selfe forth by the halves, thou mightst put thy selfe forth many degrees more, but thou wilt not.

Oh beloved, this same point will *strike the World dumbe before God, even this, why did yee not put your selves forth to the utmost ?* Thou hast somewhat more in thee then by reason of thy lazinesse thou dost put forth.

Six Arguments to prove it.

I. *Argu.* *There is more then by reason of Sluggishnesse thou puttest forth.*

First, its a signe *it is in thee*, because when God does convert a sinner, he does not put in new powers and faculties into the soule ; he does not put in a new faculty of *thinking* and *understanding*, and *willing*, and *affecting*, and *remembering*, No ; the soule hath these faculties already, understanding already, and thinking already, and remembering and desiring already, and willing already,

already ; but God does not put in new faculties , but turnes them that are there unto himselfe like a Watch out of frame, the wheelles are there still , the spring still , and every parcell there still ; but all out of frame, and the artist sets them in frame ; so the Soule hath them in it ; True it requires the *omnipotent power of God to turne all these faculties to him.* Notwithstanding thou dost *voluntarily turne them unto other things, and not unto God.* They are every one in thee, as thou art a man. But God may not have them, nay and thou mightest put them forth to more then thou dost. Other things can have them *superfluously*, but *God may not have them.* (*I intend not a power of doing the least good in a gracious manner, nor to engage God to give thee grace only.*)

When God comes to work grace he finds in thee indeed *passiva capacitas, & potentia obedientialis* But their own naturall faculties are raised to supernaturall acts upon supernaturall object God.

Secondly, its a signe it is in thee. (I meane still so farre forth as to demonstrate thee slothfull.) I say its a signe it is in thee, because thou canst *shew as great power otherwise.* When a servant can *runne a race for his sport* , why will hee not *on his Masters errand* when hee bids him ? Its a signe it is in him , and he will not put it forth. Canst thou not spare an houre every day for private Prayer unto God, sometime for to meditate and belabour thy heart ? Thou canst spare twice as much for thy belly and thy backe, and thy profits. Canst thou not shed teares for thy sinnes ? Thou canst shed teares for madnesse , and wrath , and vexation. Canst thou not tell how to glorifie God ? Oh my parts are very shallow , gifts very sinall, &c. *But thou art wise to do evil, They*

Ier. 4. 21

are wise to do euill, but do good they have no knowledge. Its a signe it is in thee, *but thou wilt not*. Thou canst not speake for God, thou canst not be angry agaiust sinne, nor lay to heart the miseries of Gods Church? No? but thou canst finde thy Tongue fast enough for to raile, and clamour; and thou canst even burst with anger when thou art crost. Its a signe its in thee, a signe there is witenough in thee, and ability enough in thee to take paynes. Thou hast it for *other things*, but thou wilt not *put it forth for the Lord*. Oh how does this provoke the most highest! *That strangers should deuoure all thy strength*. Like Ephraim, *strangers deuoured all his strength*. God might have none of it, but strangers and strange lusts could have it; the World can have thy paines and thy cares, the things of the World they can have thy thoughts and thy strength, *and not I sayes Christ*. As a Master complaines of his refractory seruant, you can do it for your selfe, and do it for others; but you will not do it for me, *a signe it is in thee, but thou wilt not put it forth*.

Hol. 7. 9.

3. Argu.

Thirdly, a *signe* it is in thee *for thou canst shew it to whom thou listest*; like a sluggard that will worke at idle times, so thou canst serue God when thou hast nothing elie to do. Like *Pharaohs conceit of the Israelites*, That they would serue God because they had nothing else to do. Yee are idle, *idle yee are, therefore ye say, let us go and do sacrifice unto God*. Because they had nothing else to do; So when thou hast nothing elie to do with thy Tongue then thou

Exod. 5. 17

thou canst give it to God ; nothing else to do with thy thoughts, then thou canst *thinke of God* ; when thou hast no use of a lie then thou canst tell truth, &c. a signe it is in thee, it is not the telling of the truth ; it is not the speaking very gently and modestly that is not in thee to do ; but thou wilt not put it forth ; nay thou canst be soundly provoked while some are in company, and yet still as quiet as may be, a signe it is in thee.

Fourthly, *a signe it is in thee, but thou art 4. Argu.*
so sluggish thou wilt not put it forth ; because the rod is able to whip it out of thee. Like a Boy that is idle and can say nothing, yet his Master is able to whip it out of him, then hee can say it very roundly. So thou canst not thinke of these things yet let God lash thee and whip thee with *sicknesse*, or with the *pangs of death*, Then O I have beene a Drunkard, and I have beene nought, I have beene wicked, and Oh if God would recover mee, J would not for a world sinne so as J have done ; Then thou canst weepe, and then thou canst cry, and then *O for the Minister.* A signe it is in thee, for a rod puts in no new, but onely lashes up that which lay there ; as the *Twigges* of the rod have no *vertue* in them to put *learning* into the Boy, but its a signe it was in him. Ah thou wretch thou, thy blood lies on thine owne head ; why then dost thou not now put thy selfe forth ? Thou canst, but Oh it kills thee to thinke now of taking paynes, after such things. It kills thee now to goe to thy beads and lie at weeping crosse, and be so holy for-

forsooth. Oh it kills thee now to take paines hereabouts, like the sluggard, *the desire of the sluggard kills him, for his hands refuse to labour.* Hee desires to have a crop, but it kills him
 Prov. 21. 25. to go to the Plough ; hee desires to have his markets, but it kills him to go thither. So thou desirest, to go to Heaven, but it kills thee to take paines ; Mortification, Selfe-Denyall, Repentance, Humiliation, Examination of Conscience, Reformation of life ; Oh these kill thee to thinke of them. A signe much is in thee, but it killes thee to put it forth.

5. Argu. Fifthly, A signe it is in thee, because thou canst do a hundred times more then when thou art pleased ; like a wilfull lazy servant, you could do it better if you were pleased sayes his Master. So as long as thou art pleased thou canst be more religious, a signe it is in thee. Rehoboams his first yeares were religious ; Peter Martyr observes, hee was well pleased that same while hee saw it was for the *establishing of his kingdom.* And the Levites came to him, from Jeroboam, so long hee was pleased, and then hee was religious, but afterwards not ; and why not afterwards too ? Its a signe it was in him, but he was *not well pleased* ; So Josiah did right in the sight of the Lord all the dayes of Jehoiada. Why ? then hee was well pleased with Religion, for it helpt him to root out
 2 Kings 23. 2. Athaliahs faction ; Jehoiada had beene the Saviour of his life, the helpe of him to the Kingdom, the Lord protector of his Nonage, the establisher of his Scepter. All this while Religion

gion did please him, but afterwards he *would not do right in the sight of the Lord.* Why? because other things now pleased him better; but its a signe it was in him. They on the rock, they could heare, and professe as long as the *Gospell* did please them, they heard it with joy, that pleased them well. Yee know *Luke 4.13* joy is a very pleasing thing, and then they could be forward to professe it. A signe it was in them, but in time of *affliction and persecution*, nay now the *Gospell* did not please them, and therefore they *fall off*. So thou canst love a child of God as long as he please thee, nay thou canst commend him for his holynesse; O its a *credit* to thee to be acquainted with such a one. But when some thing does not please thee, then thou canst hate him in thy heart; all these are signes it is in thee, *but thou wilt not put it forth.*

Sixthly, a signe it is in thee, because thou *6. Argu.* wilt shew it in Hell; there Dives shall shew it was in him to have regarded a godly poore Lazarus, to have respected the saluatiō of his five brethren: there hee shall shew it was in him to feare Hell more then he did. Then the wicked shall say; What hath pride profited us? And what have riches and meanes advantaged us? Then they shall see it was in them not to count them for hypocrites, and Fooles and mad Men that were more religious then themselves. *Wee fooles counted their life madnesse, and wee had them in derision; & lo they are received amongst the Saints, Wisd. 5.3,4,5.* And therefore it is in thee, why then wilt thou not put thy selfe forth?

*Luko 16.
28.*

forth? I say this will strike you all dumbe before God at the last day; why would you not put your selves forth? And how do you stand lazing and idling out the dayes of your owne peace!

No excuse
will serve
impeni-
tent sin-
ners turne
at the last
day.

Yee cannot have any one excuse.

First, Yee cannot say *no body hired you*; Indeed the carefulllest servant in the World must of necessity be idle when none will imploy him; why stand you *here idle all the day long*? No man hath hired us Lord, *Math. 20. 6.* marke they have an excuse that they were never hired into *the Vineyard*. That was more necessary idleneffe; but you have beene hired; nay you were *hired very earely in the morning*, and therefore why stand you here idle all the day long?

Secondly, now thou art in Gods Vineyard, thou canst not say *I cannot professe*. I cannot profit by hearing, nor profit by praying, &c. Thou canst not say so; for why dost thou not labour? in all labour there is profit. **Prov. 14.** Never did a man labour but some profit or
23. other hee did get; but thou wouldst not labour, but thou stoodest lazing and idling. Faine wouldst thou be saved; faine escape Hell and damnation, and oh that this were to labour for it. Like the sluggard that desireth a harveest, and yet is idle; *Outinam hoc esset laborare*; Hee lies loytering and playing, and oh that this were to labour! Oh that this were to plough and to sow! If his Bed were the Plough, and his Pillow the Teeme, he

hee would then drive it well ? So dost thou, *utinam hoc esset resipiscere*, thou goest on minding the things of this life, carking and caring &c. *Vtinam hoc esset resipiscere*. O that this were to repent, and this were to go to Heaven ! thou art negligent, of Prayer, and Faith and holinesse, *Christ Jesus save mee* ; Thus cryes the drunkard, *Christ save mee*, and thus the worldling, *Christ Jesus forgive mee*. Thus like a sluggard thou wishest ; O that this were believing and serving of God. Like the sluggard I say, O that this were to labour ; thou mightst profit if thou wouldst labour ; *in all labour is profit* ; but thou wilt not labour, and therefore inexcusable. O what a speechlesse creature shall thou be before God at the last day ! This is the second ground of the Doctrine ; The reason why a wicked man does not turne unto God, is not because hee cannot, but because hee will not. I say the ground of it is this.

Every wicked man is slothfull and negligent.

Stirre up your selves yee whose heart the Lord hath awakened ; Though the *wicked bee* slothfull, *will yee* be slothfull also ? O what infinite reason hath the Lord to correct us, every one of us all ? *How wofully slothfull are our hearts* ! I cannot master my unruly heart sayes one, and I cannot cast out this same hard hearted *Devill* ; Thus wee say like the Disciples of *Christ* wee could not *cast him out*, O faithlesse Generation, how long shall I bee
with

- Mar. 9 19. *with you sayes Christ.* Cannot cast him out? Why? he could go out by *Preaching and Fasting*; So these same distempers of heart, these *frozen hearted Devils* would go out soone enough by Fasting and Praying; but Oh wee are so lazy thereat, and so cold and so dead and so drowsie, wee doe not take paines. There is *teaching in abundance*; and why cannot wee learne? There is *misery enough on the Church*, and why cannot wee *mourne*? There is woe enough a comming, and why cannot wee provide for't afore-hand? *God will whip out these lazy weeds out of us, if we belong to him*; O it provokes him! *as Vineger to the Teeth, and smoake to the Eyes, so is the sluggard to him that sends him.* Ah thou lazy drone; this 'tis to send a leaden-heeld drone of ones errand; it makes the *Master* looke as *sowerly* on him, as if hee had drunken a *Porringer of Vineger*. So beloved, this our sloth to good things it does deeply provoke God; there is many a *mercy* wee lose, because of our sloth; many a *grace* wee never attaine, nay many a *crosse* and many a trouble do wee get by reason of our sloth. Oh let us stirre up our selves, and blow up the *sparkes* that are under the *embers*, or else it will be evill and bitter, that God will make us to suffer. And you that live in your sinnes, let me tell you; *ye can never looke for mercy except ye shake off your sloth*; yee may desire to be converted, and pardoned, and saved, and so forth; *but the soule of the sluggard desireth and hath not.* But the diligent *shall be made fat.* 'Tis the diligent, the diligent only

onely that shall be fatted with grace ; but yee may desire all dayes of your life , but yee shall never have grace, except yee take paines. Nay, your owne raynes shall *torment you in Hell* ; Oh how did J idle out my time, and let slip occasions ; and J could die, and J would to hell, and J would not doe otherwise, and woe is mee that ever J was borne, &c.

The Third Ground.

A wicked man will not set himselfe to use all the meanes that he may.

HE is not onely *slothfull* in the use of the same , nor onely will he not do as *much good as hee may*, but also hee will not so much as use *the meanes constantly* in any fashion. J cannot saith hee repent, nor be such a new creature as you talke of ; Why then wilt thou not use the meanes ? This makes thee *inexcusable*. All the whole World *both godly and ungodly have a cannot* ; indeed the *ungodly* their *cannot* is *larger* and begins sooner , but the *godly* their cannot is much *lessened*, and *beginnes further off*. The Lord inables them to go further then all the wicked of the World ; but *beyond that there* beginnes their cannot. J say all the whole World have their cannot ; J call that the *meanes of grace*, which is between their *Can* and their *cannot*. As Prayers and hearing the Word , and studying , and meditating, &c. The Lord seeing all men in their

E

cannot,

*Liberum
arbitrium
liberatum.*

Col 4.6.

cannots, hath appointed such meanes as they *can*, whereby they are to seeke unto God, to do that which they *cannot*. Now a child of God whose *cannot* is in some measure *healed by grace*, hee can *pray in faith*, and heare in faith, &c. And therefore Prayer in faith, *hearing* Gods Word in faith, &c. are his meanes to get more ; hee cannot obey more, nor believe more, but he uses these meanes that hee may. But a wicked man his *cannot is larger*, hee cannot pray in faith, and do these in faith, and therefore the *faithfull doing of these duties are not his meanes*. I cannot do so sayes hee ; No, but thou mayst set upon them all, and do them in as good manner as thou canst ; that is *thy meanes*. Though thou canst not pray in faith, yet thou canst set up constant *Prayers* in thy Family though, *such as they are* ; Thou canst not *conferre with grace*, but thou canst conferre *about grace* every day ; thou canst not repeate the Word to thy Household in faith, but thou canst repeate it, in as good a manner as thou art able, *that is thy meanes*. Now if thou wilt not use the meanes thou stickest at a *will not* ; and when thou, dost *perish* thou must thanke thine *owne will*, thou stickst at a *will not*. The first question Christ askes thee is this, what canst thou do ? As when the sonnes of *Zebedee* beg'd to sit one on the right hand, and the other on the left, this they could not, except God did vouchsafe them a new gift. But what can yee do ? *sayes Christ, are yee able to drinke of the Cup that I am to drinke off, and bee Baptized with the Baptisme that I am Baptized with ?*

with? Wee are able say they, *Mat. 20. 22, 23.*
Yee shall indeed drinke, &c. Marke, he puts them
to do that which they can, and then bids them
leave *that which they cannot unto God.* I say
the first question Christ askes thee is, what
canst thou do? I cannot be a Saint, Lord help
me to mercy, &c. Yea but what canst thou do?
Canst thou not use these and these meanes,
I appoint thee? *If thou wilt not do them, neither*
will I helpe thee. This is the nature of meanes
to be a meanes to that which *one cannot*; A
child of God can pray in faith, but hee can-
not master such a lust, and therefore hee pray-
eth in faith that he may. Hee can heare the
word preached in faith, but hee cannot get
his heart to it as hee would, and therefore
hee heareth in faith that hee may. Doing
these in faith are the meanes; now this is not
the meanes of the wicked, for they *cannot do*
anything in faith but their meanes is to set
about them at least that they may. I cannot
pray in faith sayst thou, yea: but thou canst
set up constant Prayers in thy Family though,
such as they are; thou canst not cast off thy
sinnes in faith, thou mayst cast them off though;
a godly man may do these things in faith,
and therefore *that is his meanes.* But that which
is his can is thy cannot, and that which is his Note.
meanes thou must use meanes unto. Thou must
pray that thou may pray in faith, repeate the
Word that thou mayst repeate it in faith; re-
forme thy life that thou mayst reforme it in
faith: and seeke the Lord that thou mayst seek
him in faith. Now if thou wilt not set upon

This con-
founds the
Helena, of
the Armi-
nians,

the meanes, thou stickst at a will not ; I confesse here is the difference, *the godly have a promise upon their using of the meanes, they using them in faith ; but thou hast no promise, yet who knowes what God may do ?* As the King of Nineveh said, lets cry mightily to God ; lets cast away these and these sinnes, *who knowes if God will turne and repent ? Jon. 3. 9.* hee had no promise, hee could not tell whether God would forgive. He would set upon the means, hee would cry mightily, and it hit well ; *for God spared the City,* if thou wilt not set upon the meanes, thou dost wilfully perish ; and here I cleared two things 1. That God appoints every man the meanes that hee may use, *hee may use those meanes that God commands him as meanes,* 2. That if hee will not, he does wilfully perish.

*Arguments to prove a wicked man may use
the meanes that God appointeth
as meanes.*

I cannot heare the preaching of the Word sayest thou, I am deafe, I cannot heare Sermons, then that is not thy meanes ; reading which thou canst, and meditating which thou canst is thy meanes. Every man may use the meanes that God does appoint him as meanes.

1. *Argu.* First, because its the very nature of meanes to come betweene ones can and his cannot and therefore they are called *media*, because they come in the midst betweene a mans can and his cannot. By what meanes may I go up to London,

don? flying in the Aire is not my meanes. No, that is a *Birds* meanes and not *mine*, for I cannot do it; but my meanes is going if I have legges or riding, if they be not able; or carrying, if I cannot ride. Every mans *mediums* come in betweenethat which hee *can* and that which hee *cannot*, and he is to use them, that, that which he cannot he may be *inabled* to do.

Secondly, because God does not exhort men *like a company of stockes and stones*, but as men *that are edifyable by his words*. If there were no meanes they could possibly use, they were like stockes and stones. If they had no eares as meanes to let it in, no *understanding* as meanes to conceive it; no power of *willing* at least to set about it, then wee should preach to a company of stockes. There must be some meanes propounded, that men are inabled to use (though by any power of their owne they cannot do it graciously) or else as good preach to a company of stockes. Now God protests hee drawes men as men may be drawne; *I draw them with the cords of a man. Hos. II 4.* That is with such cords as a *man may be drawn with*; not like a company of stockes and of stones; if yee have but the carnall reason of a man, these cords they would draw you. God drawes you like men, with the cords of a man; indeed in the *quickning of the heart, and in point of repentance, a man is no more active then a stone*. But when he drawes you to the meanes, hee drawes you like men, and therefore ye may come if ye will, and if ye be but men, these cords are cords to draw men.

2. Argu.

E 3

Thirdly,

3. *Argu.* Thirdly, *because Gods anger is very reasonable;* when a Master is angry with a servant, that may do a thing and yet will not, wee call his anger a very reasonable anger. I know Gods anger is very reasonable, for things which thou canst not; because once hee gave thee power; but when hee commendeth the meanes, now his anger is very reasonable. Wee our owne selves count this anger very reasonable in the like case; *what will hee not do it?* No not use the meanes for to do it? Would not this anger any body? Say wee so, for these things sake *comes the wrath of God upon the children of disobedience, Eph. 5. 6.* That is for adultery, for fornication, for vaine words, and vaine hopes to be saved, for these things comes the wrath of God upon the children of disobedience. Hee does not say for not being renewed, for not being converted, but for these things comes the wrath of God forth. He's angry for that, but his *wrath comes generally forth upon men for these things, because they will not use the means;* They will not give over those sinnes which are the hinderances to conversion. This is very reasonable; if a man were not able to do it, there would be some shew at least of unreasonableness in Gods anger; but there is not any shew of unreasonableness in his anger, when men will not buckle to the *meanes which they may.* When God commanded the Egyptians to submit and be humbled, they would not; he commanded them at least to use *the meanes, to let his people go, and they would not.* You shall see how the Text sayes his anger now was very

very reasonable ; there is a ſweet phraſe, *Pſal.* 78.50. He *made a way to his anger* ; in the Hebrew, 'tis hee *weighed a path to his anger*. Hee weighed it in a *ballance* ; marke how *reasonably and proportionably God is angry*. Hee puts his anger and mens ſinnes in a ballance, and weighs out the right meſure of anger. When a ſervant forceth a Maſter to be angry whether he will or no, hee cannot complaine his Maſters anger is unreaſonable ; hee may go of his errands and he will not, he may do this buſineſſe and hee will not ; if hee cannot do the buſineſſe it ſelfe, yet he may uſe the meanes, and will not. Now his Maſters anger is very reaſonable, becauſe hee forceth him to be angry ; as the *churning of Milke bringeth forth butter*, ſo the *forcing of wrath bringeth forth ſtriſe*. *Pro.* 30.33. Hee does even charme his Maſters paſſions, and hee forces the ſame, as a churner forcing the Milke to become Butter, ſo hee forces ones kindneſſe to become anger ; and therefore the anger is very reaſonable. So God is very reaſonable in his anger ; wilt thou not uſe the meanes to be quickned ? Suppose thou canſt not *quicken thy ſelfe*, but wilt thou not *ſee about the meanes* ? This *churneth the Lords anger*, and his anger is very reaſonable.

Fourthly, *Gods offer of his Kingdome to the wicked is ſerious* ; if they were ſenceleſſe and quite dead, and could do nothing, his offer were not ſerious ; ſhould a man offer a hundred pound to a dead carcaſſe, here is a hundred pound for you, if youle take it, i'le give it you.

4. *Argu.*

This offer were not serious, because the dead carcasſe is not able to ſtirre, but is ſenceleſſe. True, in *matter of conversion it ſelfe, a man is as dead as a carcasſe. Nevertheſſe he is not abſolutely a dead carcasſe to all uſe of the meanes*; he hath the life of nature, and reaſon, and of ſence, and therefore when God offers his *Kingdome in the meanes, this offer is ſerious. Turne you at my reproofe, behold I will poure out my ſpirit unto you*, Prov. 1. 23. Hee ſpeakes there even of Reprobates and all, and hee ſeriously offers *them his ſpirit*, and therefore they might have gone about the meanes, but they would not; *vocatio dei eſt ſeria*, as our Divines do all ſay, and therefore the meanes hee appointeth may be uſed.

5. *Argu.* Fiſtly, *becauſe Gods reproofes are very equall*; ſhould a man reprove a cripple for not running, this reproofe were not equall, becauſe hee is not able to do it. I grant when *God reproves the wicked for being ſinfull*, ſuch *reproofes are all equall*: though they be not able to be without ſinne; but then equality is grounded upon ſomething before, namely upon their *voluntary apoſtacy and inability in Adam*. But when God reproves them for not ſetting about the meanes, his reproofes then are very equall, and the equality is grounded upon their *wilfulneſſe preſent*; will yee not feare mee? ſayes God; I do this and this; marke his reproofe is very equall. God reproves Iſrael for *not obſerving his Statutes*, ſaying the *Statutes of Omri are kept*. Mic. 6. 16. You can obſerve his ſtatutes, why cannot you ſet about mine? hee ſets

Note.

the grossest Selfe-murder.

sets up a Temple, you can go constantly to it, why cannot you go constantly to mine? The reproofe was very equall. If thou wilt not set upon the meanes, thou art most equally condemned. J cannot Preach so often as some do, nor be so much resident as some are. No? Why wilt thou not give over one of thy two livings then? Thou art able to do that; if *thou wilt not set upon the meanes, thy condemnation is equall.* Thus J have confirmed this first Point, namely, that the wicked *may use those meanes that the Lord commands them as meanes.*

In the second place J shewed that this being thus, *thy condemnation must bee wilfull if thou wilt not use all the meanes.*

Arguments to prove it.

First, *The Lord will not helpe that man by a 1. Argu.*
miracle to go that hath legges to go and will not;
Thou sayst thou wouldst faine go to Heaven;
tell mee what legges hath God given thee?
What meanes hath hee lent thee? If thou wilt
not use them, the Lord will never helpe thee
without. Had the *Israelites* had any *meanes* to
have gotten over *Jordan*, as Ships or Barkes,
Boates, or Bridges, or Fords, and they would
not, hee would never have helpt them *over*
without. You know the Lord *parted the waters*,
Josh. 3. 13. but if they had refused the meanes,
hee would not have kept them on this man-
ner without: if they had *food sufficient in the*
Wildernesse to eate, and they would not, hee
would not have *rained food downe* upon them;
had

Note.

had they had Shoemakers and Drapers, and cloath sufficient to come by, and they would not, hee would never have *miraculously* have helpt the *garments from wearing*. Its a tempting of God, when thou halt the meanes and wilt not be diligent in them, to desire God to helpe thee without; thou wouldst have thy children Gods children, thy family Christs family; then *use the meanes*. Set up the constant *invocation of Gods Name*, Morning and Evening among them; let up *Reading*, let up *Catechising*, and every good thing: or thou canst never expect it. Wouldst thou bee holy, and heavenly? then use the meanes; Talk of Heaven in thy meetings, reason about grace, inquire of good soules, and how may I come by an humble heart? How may I get faith, and be *lead by the spirit*? If thou wilt *not be constant in the use of the meanes*, *all thy prayers to God are nothing but temptings*. Thou art troubled with by-thoughts, thou sayst thou wouldst faine bee delivered there-from; then use the meanes, be not so long *without God every houre*, pray every day oftner, strive in the duty the harder; if thou wilt not use the meanes, God will never helpe thee without. Thou art full of thy doubtings, thou sayst thou heartily desirest to bee freed; then use the meanes, or thou lyest: give over thy *broad walking*, thy *broad acquaintance*; those that have no more holinesse in them then the stock are thy bosomest friends; if thou wilt not use the meanes, God will never assure thee without, nor convert thee without; *if Dives his five brethren will not heare*

Moses

Moses and the Prophets, they shall have no miracle from the dead, Luke 16.18. if God lend thee the meanes, hee will not save thee without.

Secondly, God will not bate a farthing of the price hee sets thee at ; when a Tradesmen hath once set his lowest price, hee will not goe lower. Now the use of the meanes, are Gods lowest price, the Lord will not bate a farthing of that; wherefore is a price put into the hand of a foole, Pro. 17.16. the meanes of grace are this price, and the price is in thy hands, when the Lord vouchsafes thee the meanes, heele not bate thee a farthing of this price. He sets this price on his mercies and graces, thou must use all the meanes ; not as though grace might be valued ; no it exceedeth all prices, or as though grace were not free. Yea, its free and without price : its fit though that this price should be set upon the almes, that the proud beggar should choose to receive it ; if thou wilt not give the price that God hath put into thy hand, thou art worthy to misse it ; I will give so much, and labour so much, and pray so much, and reforme so much. No, no ; that will not do, Christ will have tother odde penny too ; thy filthy speaking must off, and thy base passions and old curses must off, heele have thee stoop to all his holy meanes ; wouldest thou have it cheaper ? Mine owne children and Saints never had it cheaper. Not Abraham, Isaac, nor Jacob, nor Paul ; they were faine to use all holy meanes, to abandon every lust, to set up every duty, invocation in their families meditation

meditation in their hearts, examination in their consciences, holy communication in mouthes, none of my Saints had it cheaper. And thou makest a mock of them for praying so much, and professing so much, so much hearing, and so much gadding after Sermons, &c. Well, well, i'le not bate thee one duty, nor one lust, nor one carnall desire, i'le have thee *set about all or thou shall never have mercy.* Yea but I cannot finde in my heart to put up this, nor to be abridged of this, and shall *Christ* and thou part for one *single farthing*? Perish then, and go and thanke thine *will for it in Hell.* God is resolved upon this price, and this is the lowest.

3. *Argu.* Thirdly, God will never be brought out of his walke, thou canst never look that God should come out of his walke to shew thee any mercy, or give thee any grace. Now the way wherein God walkes is the *meanes of grace and of salvation*; There thou must looke for God, or thou canst have no hope for to finde him. Suppose a poore *Petitioner* should come with his petition to the *King*; he can never looke to have the *King* come downe hither to *Rochford* to grant it him; No, hee must go up to the *King*. The *King* is at Court at *White-Hall*, and there he may have him; if he will not go thither, he is wilfull, and if his petition be not granted he may thanke his owne will. So thou canst not look to fetch God out of his owne walke, the *meanes of grace and salvation*, endeavour to obey him, prayings, cryings, seekings, &c. These and the other meanes of salvation are his

Note.

his walke, theſe are the wayes wherein they muſt wait to finde God, if they would have him; *in the way of thy judgements have we waited for thee. Iſa. 26. 8.* There the godly wait for the Lord, in the way where his walke is; *hee will not bee ſpoken with, but onely there in his walke.* If thou wilt not ſeek him there, thou mayſt thanke thine own will, if thou miſſeſt him; yee that are negligent to hold out in Gods wayes, yee can never looke to finde mercy while yee live. Pray for mercy, and cry for mercy, and grone for mercy, yee muſt looke to periſh without it, if yee will not ſeek it in his wayes; you'l ſeek him in *ſome*, but you will not ſeek him *in all*; aſſure your ſelves then you ſhall *miſſe of him*, do you thinke the King will come to you, to grant your petitions? you muſt go up to him, and take him where hee iſt to be ſpoken with. *God will not be ſpoken with but onely in his wayes; the Jewes rece ved Sacraments enough,* every meales meat iſt as a new Sacrament in the Wilderneſſe, afterwards they prayed prayers enough, but I will not heare you ſayes God; neere tell mee of your ſeeking for mercy, waſh you, make you cleane, *put away from you the evill of your doing, learne to do well; come now and lets reaſon together; if your ſins be as red as ſcarlet, I'll whiten them.* Now heele be ſpoken with if you wilt come hither; What not erect his feare up in his family? not give over thy baſe carnall conſorts? keepe ſuch diſorders under thy rooſe? and in thy life ſweare ſtill? and *give place to the Devill ſtill? curſed paſſions ſtill?* mock

Iſa. I. 18.

mock at my children still ? Dost thou walke in these wayes and hope to finde good ? No ; as good cut off a doggs neck as give him sacrifice of prayers, as long as you walke in your own wayes. *Esay 66.3.* you must seeke him *in the wayes that he walkes in*, and not *chuse your owne wayes*, heele never come out of his way for any of you all; what shall I do Lord? *sayes Saul*; he would faine have spoken with God there. No, no; go to *Ananias*, &c. if thou wilt not seek him in his way, thou art well served if thou missest him.

I beseech you consider this point, you can never looke to be saved, except youle let your *selves to do what you may, and use all those meanes* that you may ; for though the use of the meanes does not save you, yet they are the way; though not *causa regnandi*, yet *via regni*; and if you will *not constantly use them*, you can never have his Kingdome.

Reasons of it.

First, because *Heaven is an end, and an end can never be gotten without meanes* ; the end is eternall life. *Rom. 6.22.* eternall life is an end, and therefore except the means be all used, you can never attaine it.

Secondly, God hath *annexed it to the means* ; all Heaven and Earth can never separate them ; either use all the meanes that God hath appointed, or else hee hath decreed it, yee shall never be saved. When he hath once appointed these and these shall be your meanes, these shall you use for't, yee shall never be saved without

without them. When God hath appointed their abiding in the ship a meanes of their escape, you shall see what *Paul* sayes, except *these abide in the ship, yee cannot be saved Act. 27.* So tis for Heaven, except ye abide in the meanes, ye cannot be saved.

Thirdly, *Every soule must give an account before God, how hee hath used the meanes,* Whether hee hath used them all yea or no. And according as the account is hee can give, so shall his judgement be. God hath sworn this as *I live saith the Lord*; God hath pawned his owne life upon this, that thus it shall be. As *I live saith the Lord, every knee shall bow to mee, and every tongue shall confesse to God, every one of us all shall give an accompt unto God, Rom 14. 11, 12.* every one of us, God will exempt none, wee must all be brought to an accompt for these things; will not thy heart bow to it? As *I live saith the Lord*; I'll make every knee bow to it; I'll make you bow or I'll breake you for ever; as good do it as not, for ye shall give an accompt whether ye have done it or no.

Fourthly, beloved, *God will not set up another dore into Heaven for any man in the World;* either come in at this or you shall never come in. Hee'll never make *another Bible*; either be ruled by this or by none; Hee'll never chalke out another way, either go this way or chuse and perish in thy wilfulnesse. The drunkards way shall never be his way; the worldings way shall never be his, nor the lazy Gospellers his, nor the careless professors his, hee'll never change

change wayes, nor *are my wayes your wayes*, *Esay*, 55. 8. you must amend your wayes. *Ier.* 7.3. and come into his way, or yee shall never escape the evill to come; can there be any reasonabler way then this?

Prooves.

First, *Some of the meanes that God hath appointed you may doe them without labour*, you may do them with ease; do but say J will, and it is done. What labour is it to say, company-keepers shall not sit drinking in my house? There is nere an Alehouse in your Towne, but if they will, may root out disorders from their houses, their owne wills do destroy them; Its no labour in the World to do this, and will ye not do it? *perish then and thank your own wills.*

Secondly, *Some of the means that God hath appointed, are easier then them*; onely that you would give way to another to do them; may be the wife would have prayers in the family if the husband would give way. The Minister would teach you if you would give way; The Lord Jesus might worke many things in you, if you would give way; this a lesse then so will. You that have good Wives, who would reforme sundry things if you would give way, &c. J beseech you apply it particularly to your selves, your ruin is wilfull if yee yeild not, and will not give way.

Thirdly, *Some of the meanes are yet easier*, for some of the meanes of grace are better for you, even in your worldly and carnall respects. You'll say, that's the easiest of all for a man to favour
your

vour himselfe, and his flesh. As for example, the reforming of your gaming, dicing, carding in your Innes, your drunkenness and bezzeling o're the pot, your pride and your gey-gawes, and the like ; would not this favour your purties, and be more agreeable to your very carnall respects? And therefore you that do not reforme these, you pluck wilfull perdition on your heads.

Fourthly, some of the *meanes of grace, its harder to omit them then to use them.* Many of you meet with more hardships in the omission then you could light upon in the practice of them ; I need not instance, the particulars are very familiar.

Fifthly, *Some of the meanes of grace, be they hard, yet they are but hard ; they are not impossible for you to use ;* They will aske no more then a little labour and diligence, and therefore omitted only by reason of *will-nots.*

I hope by this time you see clearely the truth of this ground. *If yee will not set your selves to use the meanes of grace and salvation, when yee die, you must needs lay the blame on your wills ; And why will yee so ? Why will yee die O house of Israel ?*

But notwithstanding the evidence of this truth ; *The wisdom of the flesh which is enmity against God,* fills carnall minds with many *objections* against it ; from all which I shall endeavour to vindicate it, by answering them all in order.

1 *Object.* **T**He first *Objection* is drawne from those Scriptures which say that they cannot.

2 *Object.* From their own willingnesse, they would, but they cannot.

3. *Object.* Is from their own desires, they desire to do it, but they are not able.

4 *Object.* Is from their resolutions they purpose, but whether they will or no, they are feine to

5 *Object.* break their good purposes.

Is from their good endcavours (as they say) they labour against their sinnes, and yet they are transported into them, to sweare before they are aware, to be overtaken in company, &c. We will answer them in order.

1 *Object.* *answered* As to the first *Objection* from the Scriptures, which say they cannot, I answer.

There are
five cannots in
Scripture.

Indeed the Scripture speaks of five Cannots.

1 *Cannot.*

First, Of a naturall cannot ; every man is borne by nature under a cannot believe, and a cannot see God. But there is difference betweene thy cannot repent, and thy doest not repent ; there is difference twixt these two. The cause of thy cannot is one thing, and the cause of thy doest not is another. The cause of thy cannot is the carnalnesse of nature, but the cause of thy doest not is the wilfulnesse of thy will. The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse to him; neither indeed can hee for they are spiritually discerned,

1 Cor.

1 Cor. 2. 14. where the Apostle makes a different cause of a naturall mans *cannot*, and his *does not*; when he speaks of his *cannot*, hee tells us the cause of that is, because grace is spirituall and he is carnall. Neither indeed *can hee*, because they are spiritually discerned; but when he speaks of his *does not*, you see he alledges a different cause of his *does not*. The naturall man *does not receive the things of the spirit of God*, they are foolishnesse unto him; He counts them all foolish; He is so wilfull in his own carnall reason, that he counts it folly to deny it; thou canst not do thus and thus dost thou say? Why then wilt you count it folly to do so? when a man crosses thee of thy will, thou countst it folly to put it up; I were a foole if I should be so precise as some be; I were a foole if I should not suffer a little disorder in my house, as long as I gaine by it. This is meere wilfulnesse; this, and not a *cannot*, is a cause of thy *doest not*. Thou canst not indeed because thou art carnall, but thy cannot is dead and not operative; thy will is the cause of thy *does not*. Like the wilfull blind blinde man, Hee was blind and would not open his eye-lids. He could not see, but his *cannot lay dead*, for hee would not open his eye-lids; his *cannot is not operative* till he will open his eye-lids. If he could see, yet he could not till he would open his eye-lids, so thou wilt not open thine eye-lids.

*Cacuse est
palpebras
claudie.*

Secondly, the Scripture speaks of a *deliberate cannot*, when a man cannot do a thing, *only because he cannot finde in his heart to do it* 2 Cannot.

Thou canst not repent of this and that sinne and forsake it, the truth is ; thy cannot is this, *thou canst not find in thy heart to forgoe it.* Such a course is so profitable and pleasing to thy flesh, thou canst not find in thy heart to abandon it, thou canst not find in thy heart to bee friends with such a one ; to part with thy vanities, or to abridge thy selfe of thine angry speeches when thou art stird, &c. Thou canst not find in thy heart to do it. As the *Jewes, you cannot believe*, sayes Christ, because *ye seeke honour one of another. Joh. 5.44.* they would feine bee well thought of, of all their acquaintance, and therefore they could *not find in their heart to believe in Christ.* Oh that would make thee to bee out of favour with the *Pharisees*, and to be counted basely of in the World. Therefore they could not find in their heart to believe ; now this is no excuse ; thou canst not turne unto God, thou canst not find in thy heart to part with thy lusts, this is thy connot.

3. Cannot Thirdly, the Scripture speakes of a *judiciall cannot*, as a rogue cannot go, because for his *loytering the Magistrate hath lockt him in the stocks* ; This does not excuse thee one jot, shall the villaine be wilfull in his loytering, and then complaine of the Magistrate that hee is not able to go about his worke ? J cannot go about my worke sayes hee ; and who bad him be so idle as not to go about it, when hee might ? Thou hast gone on may be wilfully in thy sinnes, and now the *Lord hath inflicted a judiciall cannot* unto thee. Thou canst

canst not come out of thy sinnes, nay the Lord hath cast this *cannot upon thee in judgement*; hee hath set thee in the stocks for thy wilfull security. As the wicked *Jewes* they could not believe sayes the Text, because *Isayah* sayth, *hee hath blinded their eyes, and hardened their hearts, Joh. 12. 39, 40.* could they excuse themselves for their cannot? No the Lord had set them in the stocks for their wilfulnesse and security? They could not believe, for they had wilfully provoked the Lord to cast this cannot upon them in judgement.

Fourthly, the Scripture speakes of a *compounded cannot*. A cannot in *sensu composito* as we call it; a cannot in a *compounded sence*. As a Drunkard cannot tender his family, his poore Wife and children. No; as long as he lyes blowing on the Ale-bench, hee cannot, in a compounded sence he cannot. *Aristotle* sets it out by sitting; he that is sitting cannot walke, that is as long as he is sitting he cannot walke. As Christ sayth of a carnall man *hee cannot be my Disciple*; he cannot in a compounded sence, he that *commeth to me and hates not father and mother, and wife and children yea and his owne life, cannot be my Disciple. Luke 14. 26.* he cannot indeed as long as hee stands upon these termes, My father will not love me, and my mother will not like me; if I should be one of your Disciples, my friends would not owne me: I must do as I do or I cannot keepe my wife and children. Indeed as long as thou standst on these termes thou canst not be a Disciple of Christ; thou *canst not in a compounded*

4. Cannot

impossibile
est seden-
tem ambu-
lare.

dead sence; but if thou wouldst divide it thou mightst; *no man can serve two masters, Math. 6.4.* marke compound them together and he cannot. But if he would give over one, hee might serve the other; thou canst not thou sayest. No; I yeeld thee in a compounded sence thou canst not, *thou canst not as long as thou art thus carelesse as thou art, as long as thou favourst thy selfe in such and such lusts, thou canst not*; The compounding of thy security and lazinesse with Religion, that is the reason why thou canst not, this is it that makes our prayers hard, and our repentings hard, our believings and all our performances hard; because wee would faine be compounding. We have much adoe to Pray, our hearts can hardly be brought to wrastle, much adoe to be humbled, our wils will hardly stoope; if it were not for *these compoundings, these duties were easie*. And what excuse hast thou hence? none at all, for its a cannot onely in the compounded sence that thou makest it.

Note.

§ *Cannot.* Fifthly, the Scripture speakes of a *humbling cannot*, a cannot not to bolster thee up in thy excuses, but only to humble thee, that thou mayest be driven out of thy selfe unto God. A servant cannot live except it be his Masters pleasure to take pittie on him; Is this any pretence to him to anger his Master? or to bee negligent of his Masters commands? nay rather it forceth him to be so much the more carefull to obey him, and to be humble before him. So the Scripture sayes, that thou canst not without God, except God shew mercy on thee, to convert thee

thee and save thee, thou canst not be accepted of him. *All this is to humble thee, not to helpe thee with excuses.* Tush I cannot do as his Ministers do bid me, I cannot mortify these sins, I cannot be so strict, this is too much preciseness you speake of. *O murmur not, this cannot be onely to humble thee; murmure not among your selves.* No man can come to me except the father draw him, *Joh. 6. 43. 44.* This is no reason why thou shouldst murmur or cavill, or be stubborne as thou art, thou canst not come at Christ except the father take pity on thee to draw thee. Thou hast so much the more reason to be humbled, and not to go on wittingly and wilfully as thou doest. Canst thou not be holy, and saved, except he be pleased to pittie thee? in what a wofull case then art thou to provoke him as thou dost? So much shall suffice for the first Objection, drawne out of the Scripture.

The second thing thou objectest, is thy willingness; thou wouldst as thou pretendest, but thou canst not.

I answer thee for this.

First, may be its the *will* of thy conscience, and not the *will* of thy heart; thy heart is carnall and unacquainted with God, and so its contented to be, onely thy conscience would have thee grow better and more heavenly; but thy heart will not yeeld; and therefore all thy *willings* are nothings but *deludings*; they are only the willings of conscience and not of thy heart. Thou art chafing and fretting every foot, thy conscience tells thee thou shouldst

2 Object.
answered

Nore.

not, thou art praying carnally every day; when thou hast done, conscience layes thou shouldst pray holier then so; *conscience would, but thou wilt not*, conscience would have thee get assurance for Heaven, but thou wilt not be at the paines. Alas, this makes thee inexcusable, for now thou *condemnest thy selfe*, and yet *wilt sinne*; thou art inexcusable O man who-soever thou art that judgest, for *wherin thou judgest another, thou condemnest thy selfe*. Rom. 2.13. marke, when a man condemneth himselfe he is then inexcusable. (I do not now quote it for the particular the Apostle does instance in there for judging another,) for the truth is the same, whatsoever sinne we do instance in, the truth is this that *Paul* grounds his speech on. *Hee that condemneth himselfe in a sinne, and yet wil go on in it; that man is inexcusable*. What now hast thou gotten by thy plea? thou wouldst, thou sayest; this makes thy sinne to be worse in that thy conscience would, and yet for *all that thou wilt not*.

Secondly, may be *its a copulative will*; thou hast a will to repent and be godly, but it is with a copulative will. *Repentance and some lust, godlinesse and some lust*; thou wouldst faine please the Lord and thine own lust too, be religious and proud too, believe in Christ and cover too, and be vaine too, &c. Thou hast a will, but it is a copulative will, to serve God and do this too; Pish, cannot I serue God and do this too? No, no; *this same copulative will is a flat contradiction*. Couple light and darknesse? *Christ and Beliall*, 2 Cor. 6. 15. Its a con-

contradiction to imagine to couple them, for they cannot possibly be coupled. And therefore this same copulative will is nothing but a *mockery*, and the truth still is this *thou wilt not*?

Thirdly, May be thou hast a *woulding will*, *this is no will, but onely a velleity*; so thou hast a woulding will. I would do as well as any other but I cannot; to speake properly this is no will, for its onely that will wherewith *fooles* will things *impossible*; I would I were at *London*, with a *wish* sayes he; I would I could flie as well as an *Eagle*. These things are impossible, and therefore its no will, but mere folly; thus may be thou wilt grace, I would with all my heart I could do as God sayes, *God knowes my heart, my will is good*, I would be better then I am; And yet thy conscience can call for something or other to be mended, and thou wilt not. This is an impossibility, and therefore no will; like the foole that would sit in his chaire, and I would I were at *London*, he would faine be at *London* and sit still. So thou sittest at the same passe, *I would I were in Christ*; thou wouldst faine be in Christ, and yet thou art loth to stir out of that base temper thou art in. This is an impossibility, a folly and no will; *woulding and no willing*. I grant the Saints of God have their wouldings, and their would does go further then their wil; *their wil is absolutely set to be holy*, & they would be holy. Their will is deeply to be humbled, and they would be deeper; their *would is grounded upon a will*, they will in some measure and they

Lazy
religion
no
will.

Noe.

they would go further. I will, oh that I could will more. But thou that liest in thy sinfull estate, *thy would is pure folly*. A would grounded upon a *will not* is foppish ; the *Saints would is grounded upon a will ; but thine, the roote at bottome is this thou wilt not*.

When carnall men can discov-
er no o-
ther ble-
mish in the
Saints, the
they charg
them with
hypocry.

Fourthly, may be thou hast a generall metaphysicall will, but to come to particulars, there *thou wilt not*. I hate the Saints of God ? God forbid ? I'll never hate them while I live ; and yet come to this Saint and that Saint ; *him thou wilt hate ; him ?* Hee is the veriest hypocrite in the Country, and keepes more adoe then needs. Thus thy will is good to a company of metaphysicall Saints in the clouds ; but those that are Gods *Saints in particular, thou mockest*. I be stubborne against the Commandements of God ? I will not be stubborne against them ; yea but *this and that Commandement thou wilt not observe*. Thou wilt not thinke best of them of whom thou shouldst, nor take up that carriage in meetings that thou shouldst ; thou hast a good will to the Commandements in affection, but thy will stands against the *particulars of them*. Generalls are but *Notions, when they are abstracted from the particulars*. And therefore thy will is but a *Notion ; the will* when it willeth indeed, willeth *particulars*, this *particular duty*, this *particular Ordinance*. Indeed good in the *general* is the *object of the will*, but when the will comes to will in the *exercise* of it it *pitcheth on particulars*.

Fifthly, thou hast *no true will*, J speake still to the carnall, J say thou hast no true will, because

because if thou truly didst will, thou couldst; if thou didst truly will to believe, and will to bee a new creature thou couldst; for the will it hath *potentia executivam*, so farre as it will, &c. It hath an executing power to go so far as it will; if thou didst truly and really will to speake holy, thy will would make thy tongue to put it in execution. If thou hadst a will, thy will would command execution, *my tongue shall speake the praise of the Lord*, sayes David, *Psal. 119. 171, 172. my soule it shall praise thee*, ver. 175. J grant the wounding of the will goes further then all execution can go, *to will is present with me, but how to perform that which is good, I find not*, *Rom. 7. 18*. J quote this place the rather, because many wrest it to their owne destruction. Oh sayes a wicked man, J have a good will, J would as *Paul* sayes, *but J cannot performe*, thus men mis-interpret this place; for looke how far *Paul* would, he could performe, for the will hath *potentiam executricem* and an imperative force over the man. What hee did will, he did performe, hee performed it in his heart, and tongue, and hand, &c. but he would draw his will forwarder then it was, but he could not, his very will was partly unwilling, hee could not indeed performe so much as he would, that is, hee could not draw on his will so strongly as he would. His will was not perfectly sanctified, no Saint in this World hath any perfect compleatnesse of will; and therefore his performance is not perfect, because his will is not perfect. J say if thy will be converted to God, thou thy selfe art converted

ted to God, obedience ever goes as farre as the will. And therefore if thou art *willing*, *its certaine thou art obedient*; if yee be willing and obedient sayes the Text, *Isay, 1.19.* whosoever is willing to obey, that man does obey in some measure, because the will hath power of execution, and the whole man at command. This is the reason why *Divines* say, that the *freerity of the will is the condition of the Gospel*; wherefore if thou beest not obedient, neither art thou willing to obey, all the powers of thy soule and all the members of thy body, thy will hath an *actus imperativus* to command them. Now if thy will will not command them to yeld, thou art not so much as willing at all; If a Justice of Peace should tell me he would give mee a Warrant, and yet when all comes to all, he will not command his clark for to write it, nor his owne hand for to pen it, I see plainly he will not. Dost thou say, *I would obey Christ*, and *I would deny selfe*, why then dost thou not command thy Clerke for to write it? If thy will will not command tongue, *Tongue* thou shalt never talke so unprofitably as thou hast done, and *Eare* thou shalt never hearken after vanity as thou hast done; and thoughts, *Thoughts* yee shall never run at rovers as yee have done. *If your will were but willing, it would command your whole soule*, *Soule* thou shalt not do as thou hast done; as *Dauids* will commanded his soule, *O my soul blesse the Lord, and forget thou not all his benefits, Psal. 103.2.* Nay hee commanded all that was in him, all that is in me, blesse his holy Name, verse 1. So if thou

thou wert willing, thy will would command all thy soule; soule, thou shalt not be so sel-dome at the throne of grace as thou art, &c. thus much of the second objection drawn from the will.

Objection the third.

But thou desirest to do it, and therefore thou dost not stick at a will not.

I answer thee, *who can tell best what is in thee, God or thine owne heart?* verily the Lord that did make it, is likeliest to know best. Now the Lord sayes peremptorily thou desirest not grace; yea and thy heart sayes it too, and the Lord heares it, though thou hearest it not; they say unto God depart from us, *we desire not the knowledge of thy wayes, Job, 21.14.* Nevertheless, because thou standest so stoutly upon it, that thou dost desire grace, I'll tell thee the reason of thy mistake.

3. Object
answer'd

First, thou hast *putative or thinking desires*, thou think'st thou desirest, and therefore thou art mistaken; like *Seneca's young scholler*, that said hee desired to be good. I do not say, sayth he, he lies, but *putat se cupere*, He thinkes hee desires; so thou sayest thou desirest. I will not say thou lye'st, but thou think'st thou dost so; Now alas *thy thoughts are the vaine'st things in the World. How long shall vaine thoughts lodge within thee. Jer. 4.14.* thy thoughts are very vaine, there is no trusting to them. *Naaman thought, I thought sayth hee, but how wide his thought was the story declares. Haman* *thought, he thought in his heart sayes the Text,* but

Vanity of
thoughts.
1 King. 5.
32.

Esar. 6.4

but this thoughts came to nothing but a Gallowse and a Halter. *Ishbibenos* thought, but you know what his thoughts did come unto ; it fell fowle on his owne head, nothing is more vain then the thoughts of carnall mens hearts ; so thou *thinkest thou desirest, alas thy thought is but vanity.*

Secondly, thou hast *ignorant desires*, thou dost desire to be one of Gods Saints, thou desirest it ignorantly ; for when thou comest to see who the Saints be, namely, such and such whom thou conceivest to be strange people and Puritans, then thou hast no desire to be one. Thou desirest to go *after Christ*, thou dost *ignorantly desire it*, for when thou seest thou *must take up his crosse*, then thou hast *no desire* thereunto ; as the Prophet speakes of Christ in the person of the wicked : when we shall *see him, there is no beauty that wee should desire him*, *Esay 53.2.* thou desirest with ignorant desires before thou seest who he is ; but when thou seest who he is, thou dost not desire him. Thou desirest his grace, thou *desirest to believe* and repent, and to *put up injuries*, these are ignorant desires before thou seest what they be ; but when thou seest what they be, what the *injury* is that thou shouldst put up, then thou dost not *desire to put it up* ; what *the sinne* is that thou shouldst leave, then thou dost *not desire* for to leave it ; when thou seest them, then thou dost not desire them. When we shall see him, there is no beauty that wee should desire him.

Thirdly, thou hast *wandering desires*. Oh sayth

sayth one, you have a happy turne, you have good Preaching, and good meanes to be godly, and be edified. I desire to be so ; but alas our Minister does not Preach, and we have a *dumbe dogge* ; and I am in a very wicked place, If I were as you are, I should count my selfe happy. God knowes, I desire heartily the edification of my soule ; thus thy desires *wander after other mens cases ; and thou wilt not stirre out for thine owne*. How dost thou desire to be edified, when thou wilt not stir out two or three miles to be edified ? Thy desires are like *wandering vagrants*, that will be everywhere wandring, but only there where they *should be*. So thy desires go roving up and down, and you are happy, and he is happy, and thou art unwilling in the meane time to labour, where and how God hath appointed thee. These are none but gadding, wandring desires ; better is *the sight of the eyes then the wandring of the desire*. Eccl. 6. 9. thy desires *wander* abroad to a roming company of *wishes*, but thou wilt not observe that which God gives thee to see ; thus much of the third objection, drawn from desire.

The fourth Objection.

Thou resolvest and hast good purposes, but oh thou canst not performe them.

I answer thee, do but consider what thy purpose is, and thou shalt see how thou art *cozened* ; these purposes thou speak'st of are only *voluntates de futuro*. I will hereafter look

4 Object.
answer'd

to it better then I have done heretofore. Hereafter I will, I purpose, that is hereafter I will ; alas : this will for hereafter is no will.

First, because its onely to shuffell of the willing for the present. Now the heart is unwilling to obey, and therefore it puts off the Commandment to hereafter, not for any such desire that it hath, to do it hereafter, but only because it is unwilling to do it for the present. Like a man that is unwilling to lend, I'll lend you hereafter sayes he ; say not unto thy Neighbour goe and come againe, and to morrow I will give thee, when thou hast it by thee, Pro. 3. 28. his purpose to lend him to morrow, was only because he would shuffell of the lending to day. And therefore this purpose of willing hereafter, is no will at all, but only to shuffell of the willing for the present. Thou hast the opportunity by thee, why dost thou not take it ? thou hast the temptation by thee, why dost thou not resist it ? dost thou say thou hast a will for hereafter, that is but a gull, that thou mayest not will for the present.

Secondly, this will for hereafter is no will, because it goes without Gods ; no will can go without God. Gods will is now, he would have thee now and thou wilt not ; thou wilt hereafter, but then may be he will not. He that will not when he may, when he will he shall have nay ; afterwards thou wouldst faine be converted, and pardoned, &c. Lord open to me, nay but O man, when I would thou wouldst not ; now thou wouldst, but I will not, thy will is for

for hereafter goes, *without Gods*, and therefore tis *no will*.

Thirdly, thy will for hereafter *is no will*, because thou shalt misse those *suppositions that thou wiltedst* upon.

First, *Thou supposest thou shalt have fewer temptations hereafter*. O when these troubles are over, and these temptations are over, J will ; nay but O man when these are all over, *new ones will come*. And if the temptations for the present be a hinderance, some temptation or other as bad thou shalt meet with, that shall hinder thee hereafter much more, and therefore this *supposition is false*.

Secondly, thou *supposest thou shalt be fitter hereafter* ; but, *qui non est hodie cras minus aptus erit*, if thou beest *not fit now*, much lesse wilt thou be afterwards ; thou'lt be *unsfitter* and *unsfitter* ; like meat, the longer it is kept, the unsfitter tis to be eaten, and therefore this *supposition is false* too.

Fourthly, thy will for *hereafter is no will*, but a mockery. *Antigonus* 'o Dabo, *Antigonus* J will give, this is not good in *mens Lawes*, much lesse in *Gods*. *Dabo*, I will give ; this is no gift, sayes the Law. So *resipiscam*, *I will repent*, this is *no repentance*, sayes God ; thus you see this objection is nothing, never tell me of thy purposes, thy purposes art willings for hereafter, and they are *no wills at all*.

The fifth Objection.

*Thou endeavourest and labourest to serve God
and to be saved*

J answer thee, *Alas; Is this to labour for grace* 5 Object.
and answered

and for Heaven, when thou labourest so idly? as God sayd of that fasting; so may I say of thy labour, *is this the fast that I have chosen? to afflict a mans selfe for a day?* So, is this the labour that I have choien? To labour so as thou labourest? but I need not to insist on this plea, thy conscience is able to answer it. Thou labour? thy conscience knowes well enough thou art lazy, thou dost not labour for holiness; so then thine *impenitency is wilfull, and thy damnation wilfull and thy ruine wilfull.*

To conclude then, understand all that you will not hear and obey.

First, that your *destruction is from selfe*, you cannot cast it upon God; hee offers you the means to escape it, and you will not, *Hos. 13.9.*

Secondly, your *destruction is most just*, you cannot alleadge severity or cruelty; no; your selves are cruell ones. You judge your own selves unto Hell. The Lord *presseth the Gospell* of grace upon you, and you *put it off.* *Act. 13.46.*

Thirdly, your *destruction is inexcusable*, you have nothing to excuse you; God hath taken away all clokes of excuses, he hath offered you *saving knowledge* & you *would not*; a *Christ* and you *would not*: *good motions*, counsels, threatenings, and you *would not*. Your mouthes are quite stopped when you perish, *Math. 22.12.*

Fourthly, your *destruction is unavoydable*; if you would have relented and yeilded, there might have beene hope, but you would not. You have *hardned your necks*, and what's that but a *will not*? Therefore you shall be *destroyed without remedy*, *Prov. 29.1.*

Fifth-

Fifthly, your *destruction is pittilesse* ; what eye can pittie you ? *Will, will have will though Will will have woe*, as we say ; not God, nor Angels, nor Saints, no eye can pittie you. If the theife will steale and will to the Gallows, let him go ; he is no object of pittie ; as we say of a wilfull man, no tale can tune him to take heed, so no meanes can tune you to take heed ; and therefore when you rue it, you *cannot be pittied*.

Sixthly, your *destruction is grievous* ; of all plagues, none will fret more, then those which one hath wilfully puld on himselfe. You'le one day gnash your own teeth, *curse your owne wills*, banne your own hearts ; woe is me, *I am under the rod*, and my selfe gathered it ; *in Hell*, and my selfe kindled it. I might have prevented it, but *I would not*.

Now followes Application.

Learne instruction then, least yee perish wilfully ; reforme as much as you may, downe with all your disorders, stumbling *blockes of iniquities*, and all the *Idols of your hearts*, and cast them into the *brooke Kidron*. Set up good courses as much as you may, use all the means to salvation as humbly as you may ; let not any family be without the due worship of God in it. Fathers, suffer not sinne on your children, nor Masters on your servants ; lie not, sweare not, covet not, omit not the exercises of hope, least yee justly, inexcusably, unavoidably, pittilesly perish, and so *reproach your own wills for ever in Tophet* ; as David then

1 Vse.

sayd unto *Salomon*, after hee had set him businesse to do, *arise therefore and be doing, and the Lord be with thee*, sayes he, 1 Chron. 22. 16. So J may say to you, arise and be doing; up, set about it, use no excuses, humble your selves before God, see your misery and bewaile it, and the Lord be with you.

But may be you will say, this Doctrine is *Pelagianisme*, or *Arminianisme*, at least. Nay then, let me tell you 'tis *Arminianisme* to hold the contrary. *You make your wills to be your owne, and free for to will, that say your will is to repent, but you cannot.* And if God should give you a *posse*, yee professe your selves to be of the *Pelagian heresye*, if God should give you a power, you would adde the will. To passe over this and so to go on.

Note.

1 Use For instruction

Thou canst never be humbled unless thou believeth this truth.

Except the believe of this truth do sinke into thy heart, thou canst never soundly be humbled; if thou shouldst say Lord J would faine have repented all this while, but J could not, thou never soundly wert humbled: *a man is never humbled as long as hee excuses himselfe*; thou sayest J would be holier, J would pray better, and J would reform more, but J cannot; this is to fall to excuses, and *not to be humbled*; For,

1 Excuse

First, thou excuseth thy selfe for all transgressions besides originall. A man must be humbled for his actuall sinnes as well as originall, and count himselfe inexcusable for one as well as tother. But thou pitchest all thy humiliation

tion upon thy *Apostacy in Adam*, if now thou
pleadest a cannot. Lord, I confesse J was
conceived in sinne, but now J cannot doe
withall ; J cannot doe otherwise though
J would never so faine. J cannot but
drinke now and then and be drunke, I can-
not but rap out an Oath now and then in my
hast, &c. I confesse I brought this *cannot upon*
mee in the loynes of Adam ; but upon the sup-
posall of that dost thou bid me give over my
sinnes ? J cannot ; *this is not to be humbled, but*
to fall to excuses. Its true, actuall corruption
which naturally flowes from originall, requires
that one and selfe same humiliation that ori-
ginall does. But otherwise thou must be hum-
bled with a new humiliation for thine actuall
transgressions, or else thou art not humbled
but pleadst excuses. *David humbles* himselfe
for both, with one humiliation for the one,
Psal. 51. 5. with another for the other, *vers. 3.*
But as long as thou pleadst on this faction,
thou excuseth thy selfe for thy actuall sinnes, and
never art humbled.

Nay secondly, thou excuseth thy selfe for thy *2 Excuse*
originall sinne too. Lord, *I would bee without sin,*
but J cannot, if I would I could ; belike then
if it had beene thy case as it was *Adams* thou
wouldst not have eaten of the forbidden fruit.
And therefore it was his fault and not thine,
thou wouldst not have sinned if thou couldst
have otherwise chused. And therefore thou
excuseth thy selfe for that too ; for thou sayest
thou wouldst not have sinned if thou hadst
beene as hee, he sinned when he might have
otherwise

otherwise chused ; but thou wouldst not have done so. Thus thou excusest thy selfe for thine originall sinne too ; *And therefore thou canst not be humbled as long as thou pleadst thus* ; the truth is thou didst willingly sinne as well as *Adam*. *God made man upright, but they have sought out many inventions.* Eccles. 7. 29. hee speakeeth of *Adams* being upright ; God made *Adam* upright ; hee does not say but *man* hath found out many inventions, as though it were his fault alone that was *created* upright. No, God made man upright, *but they*, marke, hee casts the blame upon every man as well as *Adam*. But they have sought out many inventions. Thus we must be humbled for our originall corruption ; but thou canst not be humbled as long as thou pleadst on this manner ; no thou excusest thy selfe, and therefore thou wert never yet humbled.

Note.

5 Excuse Nay thirdly, thou excusest thy selfe for every sinne, *thou makest all thy sinnes to be nothing but infirmities*, as though *Pauls* case were thine ; *the good which I would do, that do I not, and the evill which I would not do, that do I.* I would be godlier then I am, but I cannot ; and therefore thou makest all thy sinnes to be infirmities. What is a sinne of infirmity *but a sinne the will protesteth against* ? thou sayest that thy will protesteth against every of thy sinnes, thou wouldst leave them, but thou canst not. See then how far thou art from sound humiliation ; thy presumptuous sinnes are all nothing with thee, thy stubbornnesse nothing, and thy wilfulnesse nothing.

Sinne of
Infirmity.

thing, no all thy sinnes are infirmities. Nay thou makest thy sinnes to be purely and only infirmities, *invincible infirmities*, invincible infirmities are the most excusable of all. Now when thou sayest thou stickest at a *Cannot*, thou makest thy sinnes not onely infirmities, but also invincible infirmities, such as thou canst not possibly avoid, thou wouldst faine avoid them but thou canst not; and therefore if thou goest this way to work thou canst never be humbled.

Nay fourthly, *Thou commendest thy selfe* 4 *Excuse.*
more then God; nay if ever God should inable thee and give thee power to be a new creature, thou makest thy selfe more beholding to thy selfe then to God. The will is more then the power; the will to believe and repent and convert, is more then the power; *Actus secundus est nobilior actu primo. To be able to believe and to be able to repent and become a new Creature, these are but first acts.* If God would helpe thee to these, thou sayest thou wouldst adde tother. Thou wouldst believe and thou wouldst convert, and thou wouldst be a new creature; if God would give thee the power, thou wouldst adde the act. And therefore thou commendest thy selfe more then God; *for in morall powers which have a further reference unto act, the act is more noble then the power.* The truth is, the will is better then the power of doing; and both is of God, and so the Apostle does shew it. Its Gods that worketh in you, speaking of the Saints; *Its God that worketh in you both the will and the deed,*

Note.

deed, Phil. 1. 13. marke, the will and the deed. First the will and then power to bring it into deed; the will is the primary blessing of God. And this is the reason *why a child of Gods estate is now better under Christ, then it was before in Innocency for then hee had onely power if he would; and now both the will and the deed.* I say this is the truth, the will is more then the power; and therefore thou wert never humbled in thy life, that pleadst, O J would if J could; *thou makest thy selfe more beholding to self then to God*, if God should ever convert thee, and therefore thou art not yet capable of conversion; why? thou art not yet humbled, but standst at proud termes with the Lord.

5 *Excuse.* Nay fifthly, *thou canst not so much as pray to God for a will, thou art so proud, that thou art conceited thou hast that already.* I have as good will to bee good as any body else, but I cannot possibly do as J would; So that *all*

Apud cas-
sandrum,
Dominus doc
me quo non
volo.

thy prayers to God are a mockery. The godly humble soule prayes as the ancient Church used to pray; *Lord give mee a will to bee good which my will is set against.* But thou canst not pray so, thou art a richer begger then so; for thou hadst a good will already thou thinkest. A man cannot pray for a thing the lack whereof hee is not sensible thereof; *if any man lack wisdom, let him aske it of God James 1. 5.* Hee cannot pray for a thing if hee doe not thinke that hee lacks it; Nor thou for a will, for thou dost not thinke that thou lackst it. Nay, if God should convert thee thou canst not give him thankses for converting thee; for thy

thy will needed none ; may be thou wilt pray for *possibilities* till thou hast them , and give him thanks for *possibilities* when thou hast them , but thou canst not pray for a *will*, for *thou thinkest thou hast it ; nor give him thanks for thy will for that is thine owne*. So that thou art *Devilishly proud* ; never humbled since thou wert borne. Nay thou art so proud that all thy Prayers are but mockeries, and thy giving of thanks is a mockery. *How canst thou lodge that God should convert thee, when as thy proud heart tels God before-hand, thou wouldst not thanke him if he should.*

Nay sixthly, *Thou casteth all the blame up- 6 Excuse on God* ; for its even just as if thou shouldst say, J cannot helpe it if God bee not pleased to in- able mee, how can J helpe it ? my will is as good as anothers, such and such are so forward and so Heavenly , God gives them the power ; but my will God knowes is as good as theirs , J would faine do as well as the best, but J cannot ; O if God would inable mee, J would. O beloved, take heed of these conceits, for yee cast all the blame upon God ; whereas the blame is in your selves, yee would not be inabled. J say yee cast all the blame upon God.

Carnall men excuse themselves, and cast the blame upon God.

First, because yee cast the blame upon nature, *I Deman- its my nature*, and J cannot ; J would, but its my nature and I cannot. Thou layest the blame upon thy Nature , and therefore thou castest the blame upon God for not helping thee to a better nature ; it is God that justly determines mens natures. Ones nature is more cho-
lerick

Ierick, anothers more fearfull, anothers more lazy, anothers more lustfull. Dost thou lay the blame upon nature, my nature is more subject to choler, and wrath ? Alas, thou layest blame upon God. For its hee that disposeth of mens natures ; and therefore, thou takest part with those wretches that said, *why hast thou made mee thus ?* Rom. 9. 20. thou layest the blame upon God, J would not do thus, but onely 'tis my nature, and J cannot helpe it. No. And wilt thou lay the blame upon God ? No, no ; this is thy nature and thou art contented with this nature.

2 Demon. Secondly, *Thou dost cast the blame upon temptations*, it is my hard hap to fall upon temptations. J was tempted or J would not have done it ; this is to cast the blame upon God too, *for it is his providence to order temptations.* Such and such temptations for one man, such and such for another, such now and such then. Its the providence of God that disposeth which and which temptations every man shall have. One shall have temptations to Pride, another temptations to Wrath, another to Revenge another to Covetousnesse. Its true ; *God tempteth no man, but hee orders the temptations of men.* Let no man say hee is tempted of God, for *God tempteth no man.* No, every man is tempted to sinne by his owne lusts. Thus thou wouldst say if thou wert humbled ; but thou layest the blame upon God ; it was long of temptations that I did it. This is as if thou shouldst say 'twas long of God, that

that I did it, because 'twas Gods providence that suffered these temptations to bee layd for thee.

Thirdly, because thou layest the blame upon 3 *Demon.*
the times, the times are very bad. I would not goe in this fashion, but onely that the times require it. I would be more given to fasting and repeating the Word, &c. I would willingly be more forward then I am, but the times are very bad; *This is to lay the blame upon God too, for God setteth every mans time.* If I had beene in *Christs time*, or *Pauls time*, or *Queene Elizabeths time*, I would have done thus and thus. Thou layest the blame upon God, for God setteth every mans time; When God from eternity made his common place-
Booke of all the whole World, hee appointed such and such to live first, such next, and such last; Such and such to live here, and such there; Such at *Rochford*, and such at *London*; so sayes the Apostle, *hee hath made of one bloud all Nations of men to dwell on all the face of the Earth; and hath determined the times before appointed, and the bounds of their habitations, Act.*
17.26. marke, hee hath appointed the times. and the places. The *times* when they shall live, and the *places* where. God setteth mens times; and therefore thou which layest the blame upon the times, layest the blame upon God.

Fourthly, because thou layest the blame up- 4 *Demon.*
on this Commandement, if it were any Com-
mandement but this, I would do it; But this I
cannot do; if it were any other injury but
this,

this, any disgrace but this. J would willingly put it up, but J cannot put up this ; if it were any duty but this ; J would doe any thing but this, but to root out all disorders out of my house alas J cannot doe this, J cannot live, as good keepe no Inne at all, as not suffer men to call for what they would, J cannot doe this ; *this is to cast the blame upon God too*, that hee should make such a Commandment as this, he should have done well to have made *another Law*, and penned *another Gospel*, and then J would have kept it : thou layest the blame upon God for it is God that made all these commandments, these are the commandments of the Lord, *Deut. 6. 1. The Lord made all the Commandments*, and this too, and therefore if thou layest the blame upon this, thou layest the blame upon God.

- 5 *Demon.* Fifthly, because thou layest the *blame upon ill fortune and bad lucke*, it was my ill fortune to marry a shrew, and J cannot but fret and lie out of doores. Alas, marriages are made in heaven, and God hath decreed them; thus thou layest the blame upon God, 'twas my ill fortune to miscarry, to light upon such a companion, to be so overtaken as J was. J would willingly have had it to have beene otherwise, but J had not the lucke of it, and it fell out very unluckily ; thus thou committest two evils, *thou playest the Atheist in speaking of fortune*, like them in the Prophet, that prepared a *table for fortune* as the word signifies, *Esay 65. 11.* J say thou committest two evils, one in calling it Fortune, the other, thou layest the blame upon God,

Note.

God, for that which thou profoundly callest fortune and lucke, it's *Δείον η γὰρ Δαίμων αἰεὶον*, sayes Aristotle, *the very Heathen is able to tell it is God*, and the Scripture puts it for *Gods providence*; and therefore when thou layest the blame upon ill fortune, thou layest the blame upon God, so that hence yee may see, that thou canst never be humbled as long as thou pleadest on this wise before God. I would verily willingly, but I cannot: I say thou canst never be humbled, because this is to lay the blame upon God. *Indeed a child of God, that of unwilling is made willing, he may plead a cannot before Christ without laying the blame upon God.* Lord, I can't humble my proud heart, nor crucifie this bewitching lust of mine, Lord I am not able to do it, I beseech thee to helpe me. I say a child of God that is sincerely willing to do it, may plead a cannot before Christ; nay Christ his promise can no where be applied, but where the soule can truly plead a cannot. He giveth power to the faint, to him that hath no might I will increase strength, *I say, 40.29.* when the soule lies tugging and pulling at his heart and cannot pull it up, striving and endeavouring and using all holy meanes and cannot, its even faint with pulling and tugging at that which it cannot. As ye know twill make any man faint to be tugging at a milstone, which he cannot pull up. When the soul lies thus at a cannot, I will give power sayes Christ, though it have no strength, I will enable it: *a child of God that is willing may pleade a cannot, without laying the blame upon God, but then*

That which men call fortune, is Gods providence.

then he *humbles* his soule for all his *former will nots*, nay for his too too *many will nots for the present*. But thou canst never be humbled while thou livest, if thou pleadst thus a cannot, because thou layest the blame upon God.

6 *Demon*

Nay sixthly, thou canst not be humbled because thou dost not onely lay the blame upon God for thy sinnes, *but thou findest fault with all Gods proceedings*; it is as if thou shouldest say, *why does he bid me repent, when he knowes I cannot?* why does he yet complaine? *Rom. 9. 19.* he knowes that I cannot, why does he wooe me to do that which I cannot? or promise me blessings if I doe, when he knowes that I cannot? why does he helpe me to more and more knowelge? he does but hurt me with knowledge, and make my sinnes to be worse, which I cannot forsake. My sinnes are now against knowledge, and Ministers tell me that is worse; this is all that I get by your preaching; nay thou findest fault with all Gods corrections: why does he punish me for not doing of that which I cannot? thus thou art far from being humbled; the truth is, thou mightest get a great deale by knowledge, by exhortations, and reproofes, and corrections, but thou wilt not: is it not easier to leave a sinne when thou knowest it, then when thou art ignorant of it? to be moved when thou art exhorted, then when thou art not admonished at all? to forsake a sinfull course when once God hath imbittered it to thy flesh by corrections, then when it was sweet? is it not easier to give over drunkennesse, when thy ex-
cessse

celle is bitter to thy stomacke, then when it was pleasant ? so it is with every other sinne, thou mightst get a great deale of God by every one of Gods dealings, but thou wilt not. *Why should you be stricken any more ? yee will revolt more and more, Esay. 1.5.* Yee will sayes God, this is Gods language he finds fault with thy will, but thou findest fault with his will ; why does he smite me more and more, I cannot but revolt ? I cannot doe as he would have mee ; may be thy lusts are more mannerly then to say thus ; but this secret grumbling is in thee, if thou sayest that thou stickest at a cannot, and therefore thou canst not be humbled.

In the second place, if it be thus, the reason why thou dost not amend, is not because thou canst not, but because thou wilt not,

2 Vse.
Which
discovers
the hearts
deceitful-
nelle.

See here then the deceit of thy heart.

If God would give me grace, I would willingly doe any thing ; this is nothing but the deceitfulness of thy heart, which is deceitfull above all things. For thy heart does but here lye unto God ; I would very faine, if God would inable me; thou lyest; God knowes it is not so : like the wilfull Jewes, they would be Gods people, they would stay themselves upon God; God tels them in effect they lyed, *I knew thou wert obstinate, and thy neck is an iron sinew, and thy brow brasse, Isay. 48.4.* wouldst thou be- lieve mee ? no, no, I know thou art obstinate and will not ; so God knowes thou art obstinate. I cannot see this is a sinne to say faith and

Jer. 17.9.

and troth, I cannot see 'tis a sinne not to pray daily in my family, not to repeate the sermon every Sabbath : If I could see it were a sinne J would mend it ; no no, thou lyest to God, thou art obstinate and *thou wouldest not have it a sinne*, and thou wilt not beleive it, and it thou didst know it to be one, thou wouldest not *reforme* it.

Secondly, hereby thou *dodgest with God, and thou temptest the Lord*. If God would give me grace J would doe it ; this is nothing but dallying and trifling with the Lord ; for why dost thou not set about it and *try every day what thou canst doe* ? If God would but quicken me and perswade me, and compell me, and inable me, J would doe it. Alas thou dodgest with God as the people in the *Gospel*, if he will *come downe from the Crosse we will beleive* in him, *Mat. 27. 42.* they had no will to beleive in him, this was nothing but dodging : *Christ had done enough* for them to make them beleive, if they had any such will, and this was nothing but a pretence of their deceitfull heart.

Thirdly, hereby thou *shufflest off the word, when thou hast heard it*, God give me grace to do so as he hath taught me this day, alas J cannot my selfe, God give me grace, and so shufflest it off, and think'st no more of it : like (those you call) *godfathers* in some places, as soon as ever they are charged at the Font to looke to the child, and see him brought up in religion, they presently goe and put off the *charge on the Father*, I pray you take the charge upon you : so thou *layest the charge at Gods*
doore,

doore, when God gives thee any duty in charge, thou layest it at his doore, as though it sticke there, and there thou lettelt it lie, not setting about it to doe it ; God give me grace, *repentance is his gift*, and if he doe not give it, J cannot repent, J would but J cannot, if he doe not give it : the speech is very good and becomes a godly soule that makes conscience of the meanes to lay it, but this is thy shuffling to lay it at Gods doore, as though it stuck there ; God tels thee plainly it does not sticke at him, he would *have all to come unto repentance*, 2. *Pet.* 3. 9. but thou wilt not come, and this is the deceit of thy heart to shuffle it from thee.

In the third place, is it so, that the reason why thou dost not amend, is not because thou canst not, but onely because thou wilt not ?

3 Vse.

Oh then my Brethren learn to be humbled.

This points calls for *great humiliation*.

First, here lies especially the *pride of the heart*, not in *mens cannots*, but their *will nots* ; when a soule does whatsoever it can, reformes as much as it can, uses as many meanes as it can, and as often as it can, this is not a *proud heart* : but a *proud heart* is that especially which stickest at *a will not*. If ye will not heare, *my soules shall weepe in secret places for your pride*, *Jer.* 13. 17. marke, for 'your pride, if you will not, he does not say if you cannot, my soule shall weepe for your pride, if ye stick at a cannot,

3 Vse!

Engage to humiliation.

H

not,

not, but if yee stick at a will not ; *do not thinke this point does lift up mens wills*, no, this point does as much beat at the humbling of the will, as any point under heaven ; for here lies all the *pride of the will*, and therefore here yee must be humbled.

Secondly, here lies especially the *hardning of the heart* : when a man stickes at a cannot, he does not more and more harden his heart, but onely stickes at the same hardnesse he had. Beloved, *thou dost then harden thy heart when thou wilt not obey*, and therefore here's most need of thy humbling, to be *humbled* for thy *will-nots* ; its said of Pharaoh he *hardned his heart*, *Exod. 9.34.* what followes ? *He would not let the children of Israel goe* : thy will nots these are they that harden thy heart ; doest thou complaine of the hardnesse of thy heart ? O goe and humble thy soule for thy will nots, these are the hardners of thy heart, nay let me tell thee, thou hast no *hardnesse of heart*, no more then an *infant* or a babe, but onely *that which thy will nots have made thee*, and therefore thou hast great reason to be humbled for thy will nots.

Thirdly, here lies especially the *stubbornnesse of the heart* ; when a child that is commanded by his Parent to obey stickes at a cannot, he obeyes as farre as he can, but onely he stickes at a cannot, he is not stubborne ; *stubbornnesse is when one stickes at a will not* ; if a man have a *stubborne sonne* which will not obey the *voice of his Father*, *Dent. 21. 18.* so here lies especially the

the stubbornenesse of thy heart, and therefore here's most humiliation required.

Fourthly, here lies the greatest *despisings of the Commandments of God*; authority is never so much despised as when men will not submit to it: a *father's despised* when a sonne will not heare him; and a *master's despised* when his servant will not do as he bids him; nay *commandment cannot be despised but by will nots*; it may be omitted, and not obeyed by cannots, but it cannot be despised but by will nots; if yee shall *despise my statutes*, so that ye will not do all my commandments, &c. *Levit. 26. 15.* O what infinite reason hast thou to be humbled, that despisest the Lord? He cannot endure that men should despise him; he can put up any other wrong rather than this, that men should despise him: but to be sleighted and despised he will not, cannot endure it. *For three transgressions of Judah, and for foure I will not turne away the punishment thereof, because they have despised the law of the Lord, Amos. 2. 4.* he will not turne away the punishment of this sinne, when men do despise him; what infinite need then hast thou to be humbled under thy will not, thou despisest the commandment.

Here's a word to you *that are godly*; O what mercy hath the Lord shewed to you, and how ought you to be thankfull! never was there such mercy as this, to shew mercy to the wilfull: O woefull soule, be his misery never so great, hee's not the fit object of mercy; for *though misery be mercies object, yet joynd with wilfulness*

4 Vse,
To quicken
the thank-
fulness of
the godly.

Note.

it's not to be pittied : you have been as wilfull as any, all cut out of the same rocke ; the Lord hath not onely helpt you to *mercy and grace*, but also, to a will *to take it*. When Lot was unwilling to goe out of *Sodome*, the Lord *tooke him* by the arme, and carried him perforce; now now see how the Text expresse it : the *Angels tooke hold of his hand, the Lord being mercifull unto him, and they brought him forth, Gen. 19. 16.* As if he should say, would you faine stay ? you shall not; would you stand lingering to be consumed with fire and brimstone ? you shall not : *the Lord was mercifull to him whether he would or no.* So you had no mercy on your selves, but the Lord had ; yee were wilfull against mercy, and the Lord fastned mercy on you, whether you would or no, he commanded his loving kindnesse, *Psalm. 42. 8.* goe mercy and seize on them, goe loving kindnesse, and make them take yee ; not as though God converted you against your wills : for when hee converted you, your unwillingnesse was taken away ; but he made you of *unwilling, willing*. Oh the infinite mercy of God, and the infinite cause you have to be thankful.

5 Use.

A seasonable
Item to
all rebellious
spirits

In the fifth place, to you that stand out in your wilfullnesse still ; is it so that yee sticke at a will not ? then be exhorted to be much in abasing your selves before the Lord : your stoutnesse is intollerable, that you dare set up *the briars and thornes against God in battle* ; down with them and be wise : you harden your

own

own hearts, and disable your selves more and more for repenting of it; ye despise the Lords name by the stubbornnesse of your froward will, you can never be saved except your wills stoop: before *Christ will meddle with a soule, hee'l first aske, art thou willing?* as he ask'd the blind man, *what wilt thou that I doe unto thee?* Lord saies he that J may receive my sight, *Luk. 18.41.* So the first question he puts to thee is, what wilt thou? Lord that J may be humble, converted, purged: if thou beest willfull, though he never take thee in hand, but leave thee to thy selfe, he will be justified in thine eternall confusion. Psal. 81

First, Is it not enough that thou hast willingly fallen in Adam, but thou must willingly stand out againe? God now calls thee to meanes of grace, thou hast stood out once already, and wilt thou be wilfull to stand out againe? as *Israel*, though in a mistake, said to their brethren, is the iniquity of *Peor* too little for us; from the which we are not cleansed to this day? but that yee must turne away this day too? *Iosh. 22.17.* So may J say, is your willing apostacy in Adam too little for you, from the which yee are not cleansed to this day? but yee must willingly stand out against *Christ* too?

Secondly, consider the very Saints of God that have not halfe so many will nots as you, that sticke more truly at a cannot; J would doe the good but I cannot. J say the very Saints of God they labour to humble themselves every

day: *O wretched man that I am* sayes Paul, *Rom.* 7. 24. does Paul cry out, Oh wretched man that I am? he was a *Saint of God*, and *heire of heaven*, and *sure of blisse*; does he cry out of himselfe, that he was wretched? oh what infinite need then hast thou to be humbled! Thou art yet a child of hell, and heire of damnation, wilfull in thy sinnes to this houre, *Oh wretched man that I am!*

Thirdly, consider the more shamefull ones sinne is, the more reason to be humbled; thy sinne is most shamefull; for thou corruptest thy selfe, *they have corrupted themselves*, *Deut.* 32. 5. so thou corruptest thy selfe, thy will corrupteth it selfe.

Nay fourthly, consider ther's no greater shame then to make away ones selfe; thou destroyest thy selfe; *Oh Israel thou hast destroy'd thy selfe.*

Hof. 13. 5. More credit to be stab'd by the high way, nay more credit to be hanged on a *Patibulum* as a *Malefactor*, then to murder ones selfe. Put him into a hole, drive a stake through his body, set a Monument of shame on him. (I do not know whether it be so among you, but) it is so in some places, when a man murders himselfe. So thou dost murder thy selfe, nay more thy best selfe; *thou makest away thy soule.* Be vext then with thy wicked will, what a madde man am I? I will have this lust, and I will have that passion, like the people, wee *will have a King over us*; no sayes *Samuel*, the *Lord your God, is your King*; nay but wee *will have a King.* So thou art wilfull, and thou wilt

Wilfull disobedience
is soule-murder.

1 Sam. 13.

12.

wilt do thus ; Oh do not do it, the Lord hath forbidden thee ? Nay but J will do it. Thus thou art wilfull, and thou wilt to Hell ; vex thine owne heart with this. When a *wilfull Malefactor*, comes afterwards to know that if hee had not beene wilfull the *judge would* have saved him, Oh how *will it vex him* ! hee could even rend his owne haire and teare his owne flesh, what a madde man was I ! I forsooke mine own Clergy, so thou forsakest thine owne Clergy, thine owne mercy ; *they that observe lying vanities forsake their owne mercy.* Jonah 2. 8. vexe thine owne heart with it, say J have forsaken mine owne mercy.

Fifthly, consider if you *would but vex your owne soules with this* serious consideration, it would make you kick *your lust under foote*, and cry out upon them, out upon you, get yee hence, as they cryed out upon their Idols, *Esay 30.22.* get yee hence, get yee hence ; here is no entertainment for you from henceforth. I forsake mine owne mercy as long as I keepe you.

Having shewed you that except your belife of this point be rooted in your hearts, yee can never be humbled ;

First, because hereby you *excuse your selves from all your transgressions besides originall.*

H 4

Nay

Nay secondly, yee *excuse* your selves for your *originall sin too.*

Nay thirdly, you make all your *sinnes* to be nothing but infirmities, *invincible infirmities.*

Nay fourthly, you *commend* your selves *more then God.*

Nay fifthly, you *block up the way to the throne of grace.*

Nay sixthly, you cast all the *blame upon God.*

First, because you lay the *blame upon nature.*

Secondly, because you cast the *blame on temptations*

Thirdly, because you lay the *blame on the times.*

Fourthly, because you lay the *blame upon the Commandement.*

Nay seventhly, you finde fault with *all the dealings of God.*

Oh take heed then of these base pleas and pretences ; for

That J may interpose foure or five particulars unnamed.

First, this same pleading is the cause why you are lazy and idle in the use of the meanes ; namely *because yee suffer your hearts to plead, Oh wee cannot do thus.* We cannot beat downe this evill ; why did the unjust Steward refuse honest labour to worke for his living. *I cannot digge says hee, Luke 16.3.* therefore hee refused to labour ; so this is the cause why yee pray

pray no more, and reforme no more, &c. Yee let your hearts thus to pleade, I cannot do it ; This is the reason why yee are backward to labour ; how know yee what may be done if yee would buckle to labour ? but alas, *I cannot do it* say you ; and therefore yee are dead and dull and sluggish to every good Ordinance. Shake off these *lazy hearted pleas*, otherwise yee'll never buckle to labour.

Secondly, this same pleading brings up an ill report upon piety and godlinesse ; generally men thinke religion is so irksome, and holinesse is impossible. Wee cannot be Saints, and wee are not able to be so holy ; these pleas bring an evill report on Religion. Like the *spies* that brought an evill report upon *Canaan*. Num. 13.23. What sayes the Text in the verse going before ? we be not able to get it, say they, verse 31. this made the rest of the people *thinke hardly of their going into Canaan* ; they generally thought it was to very little end. Oh they were not able to winne it ; so yee bring an evill report upon the *Heavenly Canaan*, the flesh is too strong, the divell too strong, temptations too strong, and its impossible to grapple with them all, wee are not able to get mastery. I say this brings up an evill report on Religion, yee discourage one another. I cannot get quickning, and I cannot deny my selfe. Yee bring up an evill report upon these duties, and yee are guilty of the evill report that goes up and down.

Thirdly, this same pleading is a murmuring
against

against God. q.d. why does God give mee such Commandements, that I cannot observe? Why does he charge mee to root out a lust that I cannot root out? this is to murmur against God. Like those *murmuring Disciples* in the Gospel, when they were told they must feed upon Christ, and as the *body* feeds upon *meate*, so *your soules must feede upon Christ*; this is a hard saying, who can heare it say they? *Christ confirmed* this speech to be *murmuring*, Joh. 6. 60, 61. Wee cannot do this, and this is so hard we are not able to do it. The Text sayes it was murmuring, *when Jesus knew in himselfe that his Disciples murmured at it*; that pleading of a *cannot* was a *murmuring*. So when thou grumblest on this manner *I cannot walk thus, I cannot believe thus, &c.* this is to murmur against God, nay this will bring thee to *Apostacy at last*, if thou suffer thy heart to plead thus. May be now thou art a forward, professor, yet beest thou never so forward and favourest any lust, and *I cannot give it over, I cannot root it out, &c.* *I say* this will breake thy neck at the last, if thou dost not looke to it. So it was with those forenamed Disciples, they were very forward Professors, for they were the Disciples of Christ sayes the Text; yet those *Disciples, they went away back and walked no more with Christ*, vers. 66. their pleading of their *cannots*, drove them to Apostacy; they went away back. So thou wilt goe away back, and fall into *Apostacy* if thou suffer thy heart to stand *pleading of cannots in this manner*.

Fourthly,

Fourthly, this is the *sawsest excuse* of all excuses, many sinners excuse their own selves but there is more *mannerlinesse* in all their excuses; I pray thee have mee excused sayes one. J have bought *five yoke of Oxen*, and I pray thee have mee excused; sayes the other, I have bought a purchase, J pray thee have mee excused. These though wretched excusers and turned out from all mercy, yet they were somewhat more *mannerly*; but J cannot come, sayest thou; J have married a Wife, and J cannot come, Luke 14.20. this is a most sawcy excuse, thou tellest Christ in plaine termes, J cannot come, *q.d.* yee may even save your labour to invite, for this is short and long, as we say, J cannot come. This I put in only by the by.

I shewed you some of the deceits of the heart in pleading these cannots.

First, How it *lies unto God*.

Secondly, how it *dallies with God*.

Thirdly, how *hereby it puts off the word*.

And then I shewed you the strong reason we have to be humbled under these will-nots.

First, because heere chiefly *lies the pride of the heart, not in mens Cannots, but in their will-nots*; Jer. 13.17.

Secondly, here lies chiefly *the hardning of the heart*, Exod. 9.34.35.

Thirdly, here lies chiefly *the stubbornnesse of the heart*, Deut. 21.18.

Fourthly, here lies chiefly *the greatest despising*

sing of the Commandements of God, Levit. 26.15.

Fifthly, now to go on, here lies the reason why Divines say that *the conversion of a sinner is a harder worke then the Creation of Heaven and Earth* ; for thus they do reason. When God created Heaven and Earth, hee had nothing to resist him ; as hee had nothing to helpe him, (he made all of nothing) so he had nothing to resist him. There was but *one difficulty* in the *creation of Heaven and Earth* ; but in the *conversion of a sinner* there be *two difficulties*.

Note.

First, here is the *same difficulty that was in creation, for God makes a Convert of nothing* ; he had nothing to helpe him, not one thought, not one desire, not one good inclination ; and therefore the Scripture calls it *a new creation* ; whosoever is in *Christ is a new creature*, 2 Cor. 5.17. that is, is created a new. And therefore, there was nothing praixistent, *no not one thought, all the thoughts of men are onely evill, and that continually*. So there is the same difficulty, that was in the Creation of Heaven and Earth ; and then

Secondly, there is another difficulty more then there was in the Creation ; for as there was nothing praixistent to helpe, so there was *nothing to resist*. But *here is something to resist, the will it resisteth* ; now the *Cannot does not resist*. No, the bestowing of the new powers is no more then another Creation. But the changing of the will is more then another Creation, for the
will

will it resisteth, yea and it sets all the soule a resisting. Carnall reason resisteth, carnall desires they resist, all the soule it resisteth; and the greatest resistance of all is the resistance of the will; for the will is the utmost strength of the soule. And therefore here lies the infinite difficulty of the conversion of a sinner, namely in the turning of the will; it requireth more power, then was required to the creation of Heaven and Earth. God put himselfe forth more when hee converteth a sinner, then when hee created a World; and therefore the Scripture calles the day of conversion of mens wills, the day of his power. Thy people shall be willing in the day of thy power, *Plal. 110. 3.* In the day of thy power; marke; its called a day of Gods power, when hee converteth a people to be willing. Why? because the will did resist him; nay God had his owne selfe to resist him, anger steps in his way to resist him. Convert him not Lord, his wilfulnesse hath anger'd thee; Justice stepped in to resist him, save him not Lord, his sinnes have dishonoured thee. Nay, he had his mercy to resist him; mercy steps in, Lord hee hath abused mee, save him not. Indeed had a sinner yeilded as soone as hee sinned, mercy would not resist him; but mercy had been dealing with him, and hee abused all mercy. And therefore hee had mercy to resist, nay and wisdom one would thinke to resist too, what a wilfull foole? pitty him not Lord. There is no reason hee should be pitied, if hee will perish

Note.

perish let him perish. *I say in the conversion of a sinner, as there was nothing to assist him, so there was all to resist.* The will does resist him, nay God had himselfe as J may so speake to resist him; yea, and mercy to resist him; it was not so in the Creation of Heaven and Earth. *The creature had never provoked God not to create it; but the sinner hath provoked God never to convert him,* so that now God must have power over himselfe if hee meane to convert him. Oh then what infinite reason hast thou to be humbled; thou resistest God, as Stephen told the Jewes, *you have alwayes resisted the Holy Ghost,* Acts 7. 51. so thou hast resisted Gods spirit, yea, thy will does resist him, and that is the strongest thing to resist in the World. His word comes to convert thee, and thou dost resist his motions, his mercies, his corrections, his ordinances and all holy meanes to convert thee, thou dost resist them; nay his spirit contendeth within thee, and thou dost resist him.

J gave you five things to consider, *what it is to sticke at your wil nots.* I beseech you consider yet further,

First, *If you will not, Gods Minister's have discharged their duties; and have left your blood on your owne heads,* they can goe no further if you will not: the Groome can but carry the Steed unto watering as we say, if he will not drinke he cannot helpe it; so they can't helpe it, your blood lies upon your owne heads, they have discharged their duties.

When

When *Abrahams servant objected*, and how if the woman will not? *Abraham* he answers, if the woman will not be willing, *then thou shalt be cleare from my oath. Gen. 24.8.* So Lord, how if they will not? may we say, nay if they will not, let them chuse, thou art cleare; the Lord hath sworne us to preach, and teach, and exhort, and reprove, and invite you to grace; but if we doe so, and you will not, we can't helpe it, *your blood is on your owne heads*; wee have discharged our oath and our duty, we would be glad that you would; but if now you will not, we have discharged our duties. Nay,

Secondly, if you will not, the *Gospel hath delivered its errand*, yee are guilty of *your owne everlasting perdition*; the Gospel hath delivered its message, and this is the message, *Whosoever will, let him take of the water of life freely, Revelat. 22.17.* This message hath been delivered to you often; *its the last exhortation in the whole Bible*: like one in the evening of the market, he is even about to take downe his standing; I have told you my lowest price, if you will have it, take it; if not, chuse, I must be gone. So this is the *end of Gods booke*; as if he should say, I am even a closing up my booke, speake quickly, if yee will, *come, and welcome*; but if not I am gone. If yet you will not, you will not submit; nay but you will have your lusts, and your stomackes will not come downe, you will not stirre a jot beyond your painted civility and for-

Note.

formality ; you will not be more conscionable then you have been , nor frequent holy duties more then you have done : nor get more holinesse then you have done, *then if Will will have will, Will must winne woe* ; the Gospell hath delivered its message.

Nay,

Thirdly, if you will not ; *the blood of Jesus Christ hath done that it came for* : it came to tender you mercy upon very easie termes ; to offer you grace and pardon, and i salvation and Heaven, and all upon very free cost. If you had rather that sinne should be your master, then that Christ should be your master ; if you will not hearken and obey, I say the blood of Christ hath done that which it came for ; and your soules shall know yee shall be worse offered : you have knowledge of the truth, Christ hath offered you very faire, and you cannot but know it, and yet you will not submit to it ; assure your selves you shall be worse offered : for next to your will nots, comes Christ leaving you desolate. As Christ told Jerusalem, *I would, but you would not* ; what followes ? Behold your house is left unto you desolate, *Mat. 23. 37, 38.* So Christ would, and you would not ; he hath given you gracious offers, but you will not : therefore you may look to be worse offered, your soules to be desolate. Nay,

Fourthly, *If you will not, yee murder your own soules* ; when a man hath murdered himselfe, the Coroner comes and he does sit on him, and he enquires and he examines, and who hath mur-

murdered this man ? and when hee finds that it was himselfe that did murder him, so hee concludes, and that man is branded for murdering of himselfe ; so you murder your owne soules. The *Jewes their soules* were all *murdred*; well, when the Coroner sate on them, he concluded they had murdred themselves : *O Israel thou hast destroyed thy selfe, Hos. 13.9.* So if the Coroner sit on thee, its most certaine he shall finde thou hast murdred thine owne selfe ; O what a company of you is there, your soules are quite murdred ; one in one sinne, another in another ; who hath murdred these men ? *not God*, he was *ready to helpe them* : *not the Minister*, he did use all *meanes to save them* ; he hath not been wanting to teach them and exhort them. No, your own selves have murdred your selves ; *you would be carnall, and you would be proud, and you would not lie downe to the word* : when the Coroner sits on you, he must necessarily conclude, you have murdred your selves ; your owne wils have condemned you.

You remember what exhortations we gave you. As ever you regard mercy to humble your soules, we told you the *first question Christ asks*, is, *if yee be willing*, as he ask'd the blind man, *what wilt thou ? Luke. 18.41*, if thou beest not willing, hee'l never take thee in hand : *the subjects of the kingdome of grace must be willing*. Christ will never come into a soule, where his will may be affronted by another ; *Heaven cannot beare two sunnes, nor one*

*Cælum non
patitur
duos soles.*

hearts two wills : if thy will be not crucified, and made agreeable to Christs, Christ cannot dwell in thy heart; there would be two contrary wills in one heart; and this cannot be : if Christ come; he will have these and these lusts turned away, which thou wouldest faine keepe; he will have this done and that done, and thou wilt not : *two contrary wills can never stand together*. No, if thy will be contrary to Christ, Christs will, will be contrary to thine; if thy will be to doe that which will offend him, his Will will be to doe that which will vex thee; *If yee will walke contrary to me, I will also walke contrary to you, Levit. 26. 23, 24.* No, no, your wills they must bow, or Christ will not take you in hand; *the will is the generall presupposition of all the whole Gospell*: the summe of the whole Gospell is this, to deny a mans selfe and to take up Christs crosse and so follow him; now see the will is presupposed as ready; if any man will come after me, let him deny himselfe, &c. *Luke 9. 23.* ne're a commandment of the Gospell, ne're a promise, ne're an one passage but presupposes the Will; Christ will not open his mouth except thy will be brought downe,

Note.

An awake
ning hint,
for the re-
decmed of
the Lord

A few words to you that *are the redeemed of the Lord*, and so I'll make a conclusion of all. I pray God limite home this point into your hearts; for though your wills bee tamed and subdued in regard of the wicked, you doe not stand out as they doe, neverthelesse ob-
serve you this point : there's *many a Cana-*
anite

anite that remaines ſtill in our boſomes, that we may thanke our owne wils for not rooting out. We doe not put our ſelves forth ſo much as we might, nor labour in the Lord ſo ſeriously as we might, nor walk ſo cloſe as we might; oh beloved theſe theſe ſame wil nots doe us all the miſchiefe that ever is done us. For

First, *Wee never ſinne againſt goſpel but onely* Note. *upon wil nots*; indeed we ſinne againſt the law in every of our cannots, but we never ſinne againſt the Goſpel, but onely in our wil nots. The goſpel requires nothing of a believer, but that which it gives him, and therefore we never ſinne againſt the goſpel, but onely in our wil nots: this is the voice of the Goſpell *ſay* *Sin* if any man will, *Iohn. 7. 17.* Oh then let us ſtirre up our ſelves, ſhall we ſinne againſt goſpel? and ſin againſt mercy?

Secondly, *We can never diſpleaſe God but onely upon wil nots.* I ſpeake onely upon Gods people; we can never ſtaine our acceptance with God, but onely in our wil nots; *though we cannot but ſinne in our prayers*, but ſinne in our duties, but ſin in every thing that we doe: yet this does not ſtaine our acceptance with God, nor blemiſh it one whit, *when God hath our wils*: for if there be a willing minde, it is accepted according to that which a man hath, and not according to that which a man hath not, *2 Cor. 8. 12.* But when God would have us mend this, and we will not; and reforme that and we will not; we let ſecurity and ſloth breake into our wils, here and here onely doe wee

displease our good God, this is a maine thing to consider ; is there but one thing wherein we may displease God, and shall we not take heed of that !

Thirdly, *Conscience can never condemne us but onely upon wil nots* ; when a child of God sinnes, and he cannot otherwise choose, his conscience can never condemne him. A *child of Gods cannots*, be they never so many, nay if they were millions more then they are, they never hinder sincerity ; sincerity is rooted onely in the will, it is *our wil not that is the breach of sincerity*, and therefore here onely the *conscience condemnes* ; does our conscience reproach us in our wayes ? let us thank our *wil nots* for this ; have we litle peace ? it is because of the *rebellion of our wil nots*. Ah, ah, this is an infinite evill, for it hinders our comforts, it hinders our boldnesse of accesse to the throne of Gods grace, it hinders our patience, and every good duty, this does us infinite hurt ; it stabbes to the heart, and wounds our very soule, when our conscience affordeth litle peace, O it hinders very grievously ; all this is long of our *wil nots*, because wee will not be so carefull and so circumspect as we might,

Fourthly, *God can never be angry with us but onely upon wil nots* ; its true as long as a man is not in Christ, all the score stands, and God is angry for all ; but God is angry for nothing but *wil nots in his children*, as *Nehemiah saies of Gods people in Judah, they would*
not

not heare, therefore God gave them up into the hand of the people of the land, Nehem. 9.30.

God is not angry with his people for cannots, but onely for their wil nots ; it is for our wil-nots that God does not so goe out with our Ministers, nor so quicken his word to your hearts. It is *for our wil nots that he threatens* Note.

our land, and begins to abridge us of our spirituall food, and shewes ominous signes of his departing away from us, and are wee not even sicke unto death for these Will nots ? We complaine of our deadnesse, and what trow wee is the cause, but our wil nots ? we complaine of our corruptions and of the leanenesse of our foules, and whom may we thanke, but our wil nots ? we might grow more then we doe, what lets us, but our wil nots ? What makes some of us goe downe the winde ? as we say ; but because we will not stand on our guards. These, these, brethren, these wil nots of ours, are the reason *why God is provoked against us.*

O let us put forth our selves, and shake of these wil nots, least anger breake out, and there be no remedy ; for ones crooked

servant to be stubborne, it is but his

kinde : but for ones childe to

be stubborne, this an-

gers the father

indeed.

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